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Zion's Herald.

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UNSEEN.

BY HOLLIS FREEMAN.

Once in that splendid temple of old time,
Mid strife and bloodshed, martial clang
and din.'Mid cry of doom, and anguish sore, and
crime,

The spoiler entered in.

He gazed with curious eyes on all around,
His eager eye on white-laid marble trod,
He looked on gold and cedar, but he found
No carved or sculptured god.

And laughed a little in bewilpered scorn

At this grand temple where he could not
seeAught for the worship of one heathen born,
To mark the Deity.

Invisible in His vast temple free

He reigned still, and spread from sky to
soil.

His glorious works, yet darkened eyes but see

A temple and no God.

And scoffing laugh in dream amaze and scorn,

Seeing such beauty rest on flower-decked
soil.Crying as did of old the heathen-born,
'Empty, I see no God!'OUR LAST NIGHT IN THE PEL-
OPONNESE.

BY G. B. BUSH, PH. D.

It was about the middle of April, 1877, after a day full of adventure, that we found ourselves at Argos in southern Greece. As early as four o'clock in the morning we had set out on foot from Corinth, untrammelled by any luggage save a small parcel which inclosed the mementos we had gathered in our trip. Just on the outskirts of the village we had left the parcel (which our eyes, alas! have never since beheld) by the wayside, and, turning into a by-path, visited an ancient grotto of whose fame we had heard.

After a weary, hurried tramp through the vale of Cleone, past the site of Kourtesse, which an earthquake twenty years before, had laid in ruins, and which only a ridge of mountains separates from the ancient home of the "Nemean Lion," and through the narrow pass of the slaughtered Turks, we came at length to Mycene. Here during the winter preceding our visit, Dr. Schliemann had discovered the long-sought-for graves of King Agamemnon and four others of his family, the contents of which had already been permitted to see in Athens. Late in the afternoon we had descended the slope upon which ancient Mycenae stood, had crossed the beautiful plain, and just as the sun was setting had climbed the rugged heights of the citadel of Zarissa which form the background of the village of Argos. After so toilsome a day we had earned the right to rest at Argos, but it could not be, for at midnight we were obliged to be in Nauplia to catch the weekly steamer for Athens. It was already eight o'clock when we set off on foot for this distant town, and so dark that we sought the aid of a friendly Greek to start us on our way.

The lights of Nauplia shone out gaily across the water, but so deceptive were they, that it seemed as if the city must be near at hand. Our road followed the curve of the bay, and as this made a wide detour, those lights which had cheered us at the start, seemed no nearer after an hour and a half of rapid walking than when we first set out. At length we rounded the curve, but as we advanced, the city seemed ever to recede like the will-o-the-wisp, or the rainbow's arc. So over this strange road through the dense darkness we went, set upon now and then by such villainous dogs as can be found in no land but Greece, until at last, at eleven o'clock, we reached the walls of the city and stood before the gate. I say before, for it was closed and barred, and also the "needle's eye" within it. What

should we do? The walls, the sea and Mount Palamede completely enclosed the city. We could not think of turning back, and to advance seemed impossible.

Discouraging as our flight was, we did not despair, but gathering some stones, we began to beat furiously upon the gate, making the while incessant and most vigorous use of our voices, if by any chance we might be able to rouse the guard; but it was of no avail.

After nearly half an hour thus spent, we happily discovered that there was a small opening underneath the gate. Though scarcely a span in breadth, by taking off coat and vest I succeeded, after one or two attempts, in drawing myself under, and a few minutes later stood within the city. Enlisting the sympathies of a young Greek, we crossed to the water side, and speedily securing boat and oarsmen, rowed beyond the walls and took on my companion, who had meanwhile been kept waiting in suspense. Proceeding directly to the steamer which was still lying at anchor in the harbor, we reached it just as the clock struck the hour of midnight.

At daylight we were in the midst of the islands which lie off the southern coast of Argolis. An hour or two later we rounded the promontory of Scyllum and entered the familiar waters of the Saronic Gulf. Running close by rocky Aegina, at ten o'clock Piraeus lay before us, and beyond arose the Acropolis of Athens — at once the sightliest and the dearest object in Greece — glorious still amid its ruins which remain to tell the traveler that here

"Well," said Deacon Norton, "if we are to grapple with a question which has been running for over sixteen centuries and is not yet settled, I for one give it up. Let the scholars continue debating over it. I guess the old book will stand it for a few centuries longer."

Some of the club were inclined to follow the Deacon's lead, and give up further discussion of the question, but at this moment Prof. Herbert entered, with an apology for his tardiness, and Mr. Towle reminded the club of the pressing importance of the subject upon which they had entered.

"You forget," he urged, "that where these views have been hitherto confined to scholars, they are now out among the people, and cannot be safely ignored. Further, I understand that the present criticism is of all others the most destructive, involving the inspiration, the redemptive scheme — in short, everything that makes the older Scriptures God's Word to us. The Old Testament was shakily enough in men's minds before these new views sprang up, and they are being widely accepted. I think that if we stick closely to the question, and avoid all side issues, we can at least learn what conclusions scholars have arrived at."

"But why this dislocation?" inquired Mr. Mitchell. "Why are these codes assigned to these later periods? The Levitical Code certainly claims to be Mosaic, and yet your critics put it a thousand years after Moses."

After a brief colloquy, Prof. Herbert was called upon to open the subject. "I wish again to say," he began, "that all I undertake to is to state the views of the Higher Criticism relative to the authorship and composition of the Pentateuch in plain, categorical, untechnical English. I shall enter into no analysis — simply give you results. Nor do I wish to be held responsible for these views."

All assenting quietly to this plan, he proceeded: —

"First, the Higher Criticism asserts that the Israelites at the time of the Exodus were unacquainted with writing; therefore Moses could not have written the Pentateuch."

"I challenge that," said Mr. Moore promptly. "The Israelites were in Egypt for four hundred years before the Exodus, and Moses, at least, was learned in all their wisdom! For centuries before Moses' birth the Egyptians had a rich, written literature. If in His day: 'Did not Moses give you the law?' yet none of you keepeth the law."

"I cannot see," said Mr. Moore, "what the critics do with the positive assertions in these laws of Mosaic authorship. In five passages in the Pentateuch, Moses is said to have written down certain things. The presumption is that if he wrote these, he wrote more. And the whole of Deuteronomy certainly purports to be a series of discourses given to the people on the plains of Moab by Moses himself, enforcing the law. Now, if he did not write these things, if there was no Moses, if these laws are the product of a later age, why do not these laws appear in their proper chronological place? Why are they not included in the later books, Ezra, etc.?"

"They are put at the beginning of the Bible?"

"Yes, Moses spoke of all of it."

"I confess that that first view seemed to me at a glance a weak one," said Prof. Herbert. "I will give you a second, and a little more difficult, one to handle. The critics assert that the Pentateuch — or rather the Hexateuch — was written by different hands, and each with a different style — none of them earlier than the ninth century before Christ. That would be about seven hundred years after Moses' date. Wellhausen, however, claims to have discovered evidences of at least twenty different authors, or editors, before the work was melted into its present shape. That was done, probably, by Ezra, B. C. 444, and he, therefore, is the true author of the Pentateuch."

"In other words," said Grace Norton, who had been reading James Freeman Clarke's "Ten Religions," "the critics give us, instead of a Moses, a Mosaic."

"Just so," said Professor Herbert smiling.

"But which of these documents did Moses write?" inquired Deacon Norton.

"Neither of them."

"What didn't he write the Ten Commandments?"

"I understand not; at least Wellhausen can see no reason for maintaining that he wrote them. He regards the scene at Sinai as the product of a merely poetical necessity, a sort of formal representation, in a single thrilling moment, of what in reality occurred slowly and almost unnoticed." At least, that is nearly his language in the Britannica. The truth is, the critics maintain that there was no real Moses — that is, no Bible Moses. A Moses, in their view, was an anachronism, a miracle of history. They cannot believe such a person really existed at that stage. According to them, Israel began, like other nations, in barbarism, and very slowly purified itself from

idolatry and reached civilization. It required centuries to bring them to a condition where they could write at all, and centuries more before such a being as Moses and such laws as are ascribed to him could have been promulgated. Moses belonged to the end rather than to the beginning of their history, and appears always as Ezra."

"What downright nonsense!" ejaculated Deacon Norton.

"But when were these laws originated?" inquired Mr. Towle.

"The critics discover three distinct Pentateuchal codes — the Covenant Code, containing the Ten Commandments and Exodus 21-23; the Deuteronomistic Code (Deut. 12-26); and the Levitical, or Priests' Code, scattered through parts of Exodus, Leviticus and Numbers. This last code was formerly thought to be the basis of the Mosaic legislation. It is now believed not to have been written at all until after the Exile. Prof. Reuss, in 1833, is said to have had an intuition, in his Biblical studies, that the Priests' Code was subsequent to the Deuteronomistic Code. Wellhausen dates it B. C. 444. Next before this chronologically, but still during the Exile or after, he locates the Levitical Code (Deut. 13-17), which is the Deuteronomistic Code; while the Deuteronomistic Code was the product of the 'Deuteronomistic reform' in the time of Josiah, B. C. 624. This was gotten up by the priests and the king, several editions and additions having been made, until the final editor, the Deuteronomist, gave it its present shape. All these codes were originated and drawn up centuries after Moses — the Deuteronomist first, then the Covenant, then the Priests'."

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Miscellaneous.

EVANGELISM IN FRANCE.

Translated by REV. W. F. MALLAIRE, D. D.
In the *Evangeliste*, for Jan. 26, the editor, Rev. M. Lelievre, gives a very interesting account of a public discussion which took place recently in Paris, and in a part of the city which is notorious as the centre of communistic and atheistic populations. He says: —

"I recently was present at a public discussion on Sunday, which came off at Lewis Hall between certain freethinking atheists and several of our pastors, and it is my purpose to indicate the impressions it has left upon my mind. This public gathering had been called together by the society of the freethinkers of the Batignolles (the section of Paris above mentioned) who wished to add interest to the monotonous programme of their meetings, and to excite the curiosity of the public in opening a sort of theological tournament. The result was, a full hall, the audience numbering between two and three thousand. Besides the socialistic working-men constituting a large part of the audience, there were quite a number who had come through curiosity.

"The freethinkers had sent out invitations to leading Catholics, who had not responded to the call, or, at least, were represented only by a very poor speaker, who succeeded in raising a tempest against himself, and was compelled by the intolerant assembly to cease speaking. The Protestants were better represented; Revs. Puaux, de Pressensé, Hollard and Theodore Monod were upon the platform. Many other pastors were in the assembly. We congratulate our brother pastors that they did not hesitate to accept the invitation. They knew in advance that they would find themselves in the midst of a company hostile to every religious thought. They knew that they would have to deal with inferior opponents whose lungs are much stronger than their arguments. They have done well, however, in not refusing to take part in a public discussion, which gave them the opportunity of proclaiming the Gospel to a company who had no knowledge of it.

"The freethinking speakers very naturally took the lion's share of the discussion. The citizens Amorin, Fournier, Canivet, Guesde, Deynaud, and other regular speakers of the socialistic gatherings, successively took the platform, and stood forth as the champions of atheism and materialism, which they did not separate from the socialistic demands of the working classes. One spoke of Christianity and Jesus Christ, making them jointly responsible for all the crimes committed by the Roman Church. Another, in order to crush Protestantism, recounted in a very miserable style the history of Michael Servetus. A third declared that Protestants are as intolerant as Catholics, and pretended that these last are persecuted in the Canton de Vaud. Another felicitated liberal Protestantism for having rejected the supernatural element of Christianity, but added, this is only a sort of deism which we no longer fear.

"All this talk did not rise above the level of the common objections of disbelief. These enemies of good citizenship did little more than to offer us a rehash of stale Voltaireism. Two speakers, it is true, attempted to place themselves upon a more solid basis, and gave their word of honor to the audience that science has definitely eliminated God from the world, and the spiritual element from human beings. It is not necessary for us to present upon this subject the furious utterances of a mulatto named Fournier, who seemed to us much stronger in the science of gesticulation than any other.

"Messrs. de Pressensé and Hollard, avoiding the details of the debate, placed before the audience, in a very clear manner, the question of the living God to which these speakers habitually offer the most unfounded negations. The author of the learned book '*Les Origines*', found no difficulty in doing justice to the scientific pretensions of Fournier and his abettors, and cited them to the opinions of really learned men, who, without being Christians, recognize the fact that the science of nature does not explain the problem of life, and that the soul does not come within its domain. He eloquently declared that conscience, which proclaims the moral law, attests the existence of the living God. We cannot give a full account of the address of Messrs. Puaux, de Pressensé and Hollard; but we may say, in brief, that they have achieved grand success in a gathering which seemed absolutely antagonistic to every religious affirmation. They

succeeded in making themselves heard, even to the end, and obtained the applause of a large number of those present.

"It appears to us impossible that language so calm, so sensible, so forcible as that of our friends, should not leave some beneficial influences. Is it not something, is it not very much, at least, to have proved to these people who never hear the Gospel, that Christians do not fear discussion, and that they have a response to make to the attacks of infidelity? We are not surprised to learn that the results of the meeting were not altogether satisfactory to its originators, for they propose at some other time to arrange for another.

"The same journal says that at the conclusion of this public discussion two hundred New Testaments and a great number of a most powerful discourse on atheism by Rev. Mr. Hocart were distributed. It will be seen by all this that there are living Protestant Frenchmen who do not fear to stand by the truth of the Gospel and who are prepared to defend it. There has never been, as now, such days of hope for France since the terrible massacre of St. Bartholomew three hundred years ago and more. It is not impossible that France should become a Protestant country within the next twenty-five years. May God speed the day!"

AN OPEN LETTER TO NEW ENGLAND FRIENDS.

Writing for ZION'S HERALD always seems to me like sending a letter home. Away from the scenes and friends of boyhood and school-days, in a land of strangers, more foreign as regards social privileges than India or China, the weekly visits of the old HERALD, even in its new dress, are like calls from old friends. It has always seemed to me that we ought to look to New England for the heartiest sympathy and the largest pecuniary aid in this great work. There were set in motion the influences that resulted so much sooner than expected in the emancipation of the slaves. From thence came Gilbert Haven, and scores more of the most faithful workers in this harvest-field. The best and most powerful influences at work for the moral and temporal elevation of the South are New England born.

As a partial return for all this, every material advance in the South adds to Eastern wealth. Nevertheless, contributions to the cause have been, for some reason, very small. A large percentage of the churches take no collection of the preachers. This supposition gains plausibility from the fact that wherever a pastor has become interested and the cause earnestly presented by him, a large increase has been the result. The usual reply of Dr. Rust to appeals from his teachers for money is, "Treasury empty and society in debt." Brethren, it is too much to ask that you should at least make an effort to do something for us this year?

The chief points in the great work before us are, the training of girls to make good homes; the fitting of young men and women for usefulness as leaders, who at the same time shall be skilled in some trade by which they can earn a good living; and the preparation of intelligent, pious ministers to lead the people to a higher plane of morality and religious experience.

Let us look for a moment at the necessity for each of these three lines of effort.

schools. For others, it will be a waste of time and injurious to themselves and their people.

Our Southern work has been very prominent before the whole church recently by the thorough ventilation of the subject of "caste." It has been a valuable discussion, in that it has shown the spirit in which our white work has been carried on. The prominent men who have written in defense of the policy of the church, have given the circuits and stations within its bounds; and each presiding elder, as early in the Conference year as possible, shall inform each quarterly conference in his district of the amount to be raised by us desire to force mixed churches and schools. We are sensible enough to know that it cannot be done. My own position is simply this, and has been the same from the beginning of my work in the South. At the surrender, the colored people had no schools, churches, and none able to furnish them. It was evidently the duty of the church to provide them. The whites had these privileges already, but if they preferred to attend schools and churches built first for colored people, the doors were open, and are open to-day.

But it was soon found that a great many white people who had been true to the Union during the war, were ready to join our church. Money was sent down to employ preachers and to build churches. The action of the Cape May Commission, the natural progress of time in breaking down the distinction between Union people and rebels, and the almost invariable turning of Northern Methodists coming South to the Southern church, these and other causes have gradually weakened our white work till there is very little left in the Atlantic coast and Gulf States, from Virginia to Texas, and the withdrawal of missionary appropriations would destroy the last vestige of it. When Dr. Fuller, in his reply to a HERALD editorial, compares our white work with New England, to the seeming disadvantage of the latter, he speaks of the border States and Tennessee, where our strength lies in the preponderance of the Union element. A church relying for its strength on sectional feeling must have a short lease of life, unless it fortifies itself with strong educational outworks. It is too late to do this east of the Alleghany; we must concentrate our efforts west.

Now comes up the question of caste. It gives us no trouble except where the white work was so weak that it sought to prolong its life by separation from the colored work because it removed apart elements that did not harmonize. This separation helped the colored work. It was the native Southern preacher that could not endure to belong to mixed Conference, and his constant chafing led to unpleasant feelings that hindered the work. The truth of the matter is, that the white brother worked so hard for separation that the colored brother was goaded to say, "Well, you may go." This separation has been used as a handle by which our enemies have done us much mischief. "Don't you see, the white folks don't want you?" is constantly rung in the ears of our preachers and people; and ridicule is always powerful.

We have lost our Advocate and Book Room. These are serious losses, and look very much like retreat, but so long as our schools continue to prosper, the Methodist Episcopal Church will still bear a noble part in the evangelization of our African Americans, and through them of Africa itself. It is no time to call a halt when darkness still covers the land as the waters cover the sea. We have shed light on thousands, but the millions are still unreached. May God baptize the church with a home missionary spirit, especially the women, who sympathize with them, of which, I am sure, if they are not ashamed, they have good cause to be. Some in high positions have not been free from the scurrilous and abusive.

It is not for a moment doubted but that in effecting a union such as is contemplated, there must, of necessity, be some mutual concessions. The Methodist Church, being the largest body, can surely afford to concede most, but any person who will read the basis of union, would have some difficulty to prove that the said church really does concede most. One of the Conferences of the Methodist Church is by far the most desirable in a worldly point of view. It is in the richest and most fertile portion of Ontario, and it is not a little remarkable that the members of the said Conference — that is, some of them — have been the most severe in their denunciations against union, and the ground of their opposition has almost invariably been the financial question, smaller salaries, less appropriations to superannuates, giving up good positions to others, etc. These are some of the reasons assigned for opposing union.

We have apparently fallen upon evil days. Men are desiring to be saved aesthetically or intellectually. They would rather follow their "tastes," or be saved by the employment of the head ("some other way") than fall upon their knees. This leads to doubt, denial of the authority of the Word, the necessity of regeneration.

How shall we meet the skeptical tendency of to-day? What answer to the challenge of doubt? Let me suggest this: Answer every denial of the doubter by the conversion of a soul. Does he deny the fact or necessity of the "new birth?" Let the church be able to point to thousands of souls, "born from on high." While the infidels declared at Watkins Glen last year that the church was "dying out," Chaplain McCabe sends "greeting," we are "building two a day." Infidelity has no answer for such facts as the Methodist Church Extension Society gives on its cross-covered map of the United States.

In our new Theological School, with its magnificent building now going up, and its endowed professorship, we purpose to prepare preachers just enough above the people to lift them up to their level, and with powers of growth vigorous enough to keep themselves always in the lead. Hebrew and Greek and systematic theology will not be considered so essential a part of the curriculum for the present, as the study of God's Word and the baptism of the Holy Spirit.

In short, the education needed by this generation is that which will most perfectly fit them for usefulness in the society in which they will be called to work. College education for years to come will be necessary, yes, advisable, for only a very few, who will find their places in the professors' chairs of our

A SIN OF OMISSION.

Conference is at hand. The preaching of confession, repentance, and amendment is in order.

For years a stereotyped paragraph in the Discipline, on the support of the Freedmen's Aid Society, has said that "each Annual Conference shall apportion, or cause to be apportioned, the amount assigned to it among the circuits and stations within its bounds; and each presiding elder, as early in the Conference year as possible, shall inform each quarterly conference in his

district of the amount to be raised by the charge it represents."

For eight years, in one of the most prominent New England Conferences, this was not done; neither myself nor my quarterly conference ever knew the amount expected from us to carry forward this great work, nor ever made an attempt to reach it; nor did the Conference ever much exceed half its apportionment. Is it fitting from out of judge all?

Brethren, these things ought not to be. Will not some worthy, noble-hearted man in each Conference make it his special business in his Conference to see that this matter is properly attended to, and that the amounts are as clearly lodged in the ear of pastors and quarterly conferences as is the amount of presiding elder's salary? Thus may there be fruits meet for repentance.

WILFRED F. STEELE.

Greensboro, N. C., Feb. 24.

includes its labors among the seamen; its mission work among the neglected and churchless poor; the maintenance of an open house of worship every day in the year, and its free reading-room and library for seamen and others. The Bethel feature has been a continued success. Seamen are easily influenced. Convince them that you are their friends, and you win them. Our young men visit the shipping, talk and pray with the crews, distribute religious books and papers, and invite them to church. They come and worship with us, and are present at almost every altar service. Many have bowed with us in prayer and found the Saviour, and while yet rejoicing in the new-found peace, have left port and in a few days have gone down to the sailor's common grave.

The mission work of the church extends all over the island. East Boston has 35,000 inhabitants, and church accommodations for only 13,000, leaving 22,000 outside church lines for whose souls or bodies few have cared. We are reaching many of them. Our Christian workers visit and pray with them, and when sorrow comes to those homes, our pastor is invariably called to comfort the mourners, to pray with the dying, and to bury the dead. He always responds to those calls, and his faithfulness during a pastorate of five years has given him the confidence of all the people. Our church is always packed on Sunday evenings, and hundreds often go away unable to find standing room, and yet we advertise no novelties, but simply tell the old story, which, thank heaven, still retains its old-time power!

The Sunday-school is prospering finely. The average attendance the past five months has been 417 — about 60 per cent. of its membership. We have fifty-two classes, which occupy the whole house — pastor's room, vestry, church and galleries. All the teachers are members of the church, and there have been sixty conversions in the school the past two months.

Verily, God is with us, and this historic church is to-day one of the strongest centres of our loved Methodism in the New England Conference.

GEO. WRIGHT.

MEXICO.

MR. EDITOR: I give you several particulars in my last respecting Methodist union. During the present month the quarterly meetings of the Methodist Church of Canada have been held in Quebec and Ontario and Manitoba. Those of the Maritime Conferences will be held in March. So far there has been a large preponderance of votes cast in favor of union. The majority far exceeds the expectations of the most sanguine friends of union. We do not uncertain any doubt as to the issue so far as the Methodist Church is concerned.

The Primitive Methodists and the Biblical Christians submitted the question of the basis to the popular vote; that is, they called the members of each society together, and each one cast their votes, yea or nay, as they deemed proper. On being counted, it was found that the majority of yeas was very large. The Methodist Episcopal Church General Conference has accepted the basis, and now the matter is to be decided by their quarterly boards. The issue so far as they are concerned will soon be known; we expect the majority will be in favor of unity.

One of the most delightful occasions of our late meeting was when we had the pleasure of receiving fraternal salutations from our brethren of other churches. Saturday was the day appointed, and still he reports from fifty to sixty in attendance during the latter part of the year. Our success in Salamanca is, perhaps, more wonderful still. It is a small town compared with Leon and Queretaro, and yet a few months of labor under God's blessing, has resulted in a congregation of from sixty to seventy.

Other incidents might be given to show the progress of the work. Suffice it to say here, that such results can be repeated just in proportion as the home church sends out the laborers. The harvest is great, but the laborers are few.

One of the most delightful occasions of our late meeting was when we had the pleasure of receiving fraternal salutations from our brethren of other churches. Saturday was the day appointed, and still he reports from fifty to sixty in attendance during the latter part of the year. Our success in Salamanca is, perhaps, more wonderful still. It is a small town compared with Leon and Queretaro, and yet a few months of labor under God's blessing, has resulted in a congregation of from sixty to seventy.

There can be no doubt but the majority of laymen in all the Methodist bodies are largely in favor of union, but your correspondent is very sorry that some, both ministers and laymen, in all the churches, but especially the former in our own church, have written some strong and bitter sentiments respecting those who differ with them, of which, I am sure, if they are not ashamed, they have good cause to be. Some in high positions have not been free from the scurrilous and abusive.

It is not for a moment doubted but that in effecting a union such as is contemplated, there must, of necessity, be some mutual concessions. The Methodist Church, being the largest body, can surely afford to concede most, but any person who will read the basis of union, would have some difficulty to prove that the said church really does concede most. One of the Conferences of the Methodist Church is by far the most desirable in a worldly point of view. It is in the richest and most fertile portion of Ontario, and it is not a little remarkable that the members of the said Conference — that is, some of them — have been the most severe in their denunciations against union, and the ground of their opposition has almost invariably been the financial question, smaller salaries, less appropriations to superannuates, giving up good positions to others, etc. These are some of the reasons assigned for opposing union.

We have apparently fallen upon evil days. Men are desiring to be saved aesthetically or intellectually. They would rather follow their "tastes," or be saved by the employment of the head ("some other way") than fall upon their knees. This leads to doubt, denial of the authority of the Word, the necessity of regeneration.

How shall we meet the skeptical tendency of to-day? What answer to the challenge of doubt? Let me suggest this: Answer every denial of the doubter by the conversion of a soul. Does he deny the fact or necessity of the "new birth?" Let the church be able to point to thousands of souls, "born from on high." While the infidels declared at Watkins Glen last year that the church was "dying out," Chaplain McCabe sends "greeting," we are "building two a day." Infidelity has no answer for such facts as the Methodist Church Extension Society gives on its cross-covered map of the United States.

In our new Theological School, with its magnificent building now going up, and its endowed professorship, we purpose to prepare preachers just enough above the people to lift them up to their level, and with powers of growth vigorous enough to keep themselves always in the lead. Hebrew and Greek and systematic theology will not be considered so essential a part of the curriculum for the present, as the study of God's Word and the baptism of the Holy Spirit.

In short, the education needed by this generation is that which will most perfectly fit them for usefulness in the society in which they will be called to work. College education for years to come will be necessary, yes, advisable, for only a very few, who will find their places in the professors' chairs of our

church's well-known Commentary upon THE ACTS OF THE APOSTLES. The present work is in one fine octavo volume, and published separately from the set of expositions upon the New Testament by Meyer. It is edited by Rev. William Ormiston, D. D., LL. D., and is prefaced with a short sketch of the late great commentator, who died after a short and severe illness, June 21, 1872. Dr. Ormiston has made large additions in notes, without making alterations in the text of the author, so that matter amounting to one-fourth of the volume, in quantity, has been added. Meyer's exegesis of the New Testament stands unchallenged, as a whole, and peerless. The addition of a new editor, and the work better adapted to the wants of the Sunday-school teachers, who are now studying this very interesting volume of ecclesiastical history. The book makes a stout octavo of 544 pages, and is sold for \$2.50.

A. D. E. Randolph & Co. issue a pretty little volume from the pen of the late Frances Ridley Havergal. It is entitled, BIRCH BRIGHTBOOTS; and Other True Stories, and Music. 75 cents. It was written for, and is dedicated to, her nephews and nieces. It is a remarkable cat, and his story is delightfully told. The other stories are happily given, and are full of the tenderest religious lessons for young readers. For sale in Boston by J. H. Earle, 15 Washington Street.

The attractive story of Julian Hawthorne, which has been passing through the pages of *Our Continent*, entitled DUST, has been published in an elegant form by Ford, Howard & Hubert. It has a fine portrait of the author and other illustrations. This volume is a notable example of the early portion of the present century, and is written in a vigorous and picturesque style, well sustaining the growing reputation of its author.

Charles Scribner's Sons publish AN HONORABLE SCHREINER, by May Adeler. It is a story of a woman's voluntary, heroic, and generous surrender of herself to a loyal and generous man, thus gaining, for herself, a broader liberty and a holier love. The story is wholesome and well-told.

The last book Funk & Wagnalls have issued, in the Illustrated Library, is AMERICAN HUMORISTS, by H. H. Munro, giving well-written sketches of Irving, Oliver Wendell Holmes, James Russell Lowell, Artemus Ward, Mark Twain, etc. Price 15 cents, in paper covers.

John B. Alden, 18 Vesey Street, New York, is issuing a greatly enlarged edition, at a cheap price, of the works of Washington Irving. We have received THE ALHAMBRA, neatly published, gilt edges, 50 cents.

UNIVERSAL AGAINST ITSELF: Scriptural Analysis of the Doctrine, by G. Whitfield Hall, Ph. D., New York. Hall & Co. 12mo, \$1.00. This is a revised edition of a work which has had an immense sale. The volume contains an elaborate examination of every Biblical text which has been used, directly or indirectly, as touching the final salvation of all men. It embodies discussions between the author and the defenders of Universalism. The writer gives in addition his estimate upon the immortality of the soul and its editorials upon the question, "Does death end all?" The volume is printed in small type, and is an exhaustive consideration of the subject it discusses. The ground of the argument is constantly changed by the new positions taken by those advocating the theory of no punishment, or a limited retribution, in the other world, but the author's painstaking exposition of Scripture will always be suggestive and useful.

PHILOE SKIDY'S THEOLOGY, by May Kingston, Boston: Howard Gannett, \$1.75. This is a pious story of hearty and ingenious, and, also, successful Christian work. The theory of Philo was the result of deep and deep religious experience. She was a pious, uncultured servant, but loved her Saviour, and it was taken knowledge of her by all who knew her that she walked with Him.

NEW MUSIC. Received from S. W. Straub, publisher, 63 Dearborn Street, Chicago: "For Mother's Sake I will Refrain," a new temperance song and chorus, words by Maria Straub, music by S. W. Straub; "Temperance Victory March," by D. S. Arnold. Each 20 cents.</p

The Sunday School.

FIRST QUARTERLY REVIEW.

Sunday, March 25.

BY REV. W. O. HOLWAY, U. S. N.

I. Prefatory.

The lessons for the past quarter were taken from the first seven chapters of the Acts, and four verses of the eighth. They cover a period of about seven years from the Ascension of our Lord (A. D. 30) to the death of Stephen (A. D. 37).

II. Lesson Analysis.

LESSON I (Acts 1: 1-14), "The Ascending Lord." Principal points: Dedication, or address, to "theophilus, referring to his "former treatise" (the Gospel of Luke), and declaring that Jesus, for the period of forty days, showed Himself alive by many proofs, and discoursed concerning the kingdom of God; that He commanded the disciples to tarry at Jerusalem for the baptism of the Holy Ghost promised by the Father; that to their curious question whether the time had come to restore the kingdom unto Israel, He declared that "times and seasons" belonged to the secret things of God, but that they should receive power when the Spirit descended, and should go to the ends of the earth to testify of their risen Lord. Then followed the visible ascension of Jesus from Olivet; the infolding cloud; the vision of the two angels, who remonstrated with the disciples for continuing to gaze up into heaven, and assured them that He would surely return in like manner as they had seen Him go; their return to Jerusalem; and daily assembling in the "upper room," "with the women, and Mary the mother of Jesus, and His brethren," for prayer and supplication.

LESSON II (Acts 2: 1-16), "The Descending Spirit." Principal points: The dawn of Pentecost, the assembled church, the sudden "sound" resembling the rush of wind, the tongues of fire distributed over each bowed head, the descent of the Holy Spirit filling all hearts, the gift of tongues, the popular attention attracted by the "sound," the surprise of the people that untaught Galileans could speak in tongues intelligible to these foreign-born Jewish listeners who had come up to the feast from every part of the world, the scornful explanatory comment that the disciples had been drinking too freely of the new wine, and Peter's defense of himself and brethren from this coarse suspicion, and his declaration that what surprised them was the fulfillment of Joel's prophecy relative to the outpouring of the Spirit in the last days.

LESSON III (Acts 2: 37-47), "The Believing People." The conviction which followed Peter's sermon; the demand, "What shall we do?" the direction to repent and be baptized in Jesus' name; the declaration that they, too, with their children, were sharers in the promise of the Holy Spirit; the compunction with these directions and the conversion of three thousand souls, who gave full proof of the sincerity of their change by continuing steadfast in "the apostles' doctrine and fellowship, and in the breaking of bread and in prayers;" the deep impression made upon the people by this remarkable movement, and by the wonders and signs done by the apostles; the spontaneous communion in the infant church; their attendance both at the temple and the love-feasts, and the conciliation of popular favor towards them — were the outlines of this lesson.

LESSON IV (Acts 3: 27-47), "The Healing Power." The following were the principal points: The cripple, born lame, had according to custom at the Beautiful Gate of the temple to ask alms of the passing worshipers; his appeal to Peter and John; Peter's poverty as to money and riches as to faith; his command to the cripple to rise and walk, in Jesus' name; the man's responsive faith and instant cure; his entrance into the temple with the apostles, "walking, leaping and praising God," and the astonishment of the people who thronged around the healed man and Peter and John.

LESSON V (Acts 3: 12-21), "The Prince of Life." The blockade in Solomon's Porch; Peter's disclaimer of having personally healed the cripple; his ascription of all the glory to Jesus whom God had raised up, but whom they had delivered to the Roman power for execution, and even when Pilate found no fault in Him, they had preferred a murderer in His place and "killed the Prince of Life;" his testimony to the resurrection of Jesus, through faith in whose potent name the miracle had been wrought; his concession that through "ignorance" they had killed their Messiah, by whose death, however, the prophecies had been fulfilled; his exhortation that they should repent in order that their sins might be blotted out, "seasons of refreshing" be granted to them, and that God might send to them their appointed Messiah, namely Jesus, who, however, must tarry in the heavens until the predicted era of the restoration of all things — fill up the outline of the lesson.

LESSON VI (Acts 4: 1-11), "None Other Name." Principal points: The interruption of Peter's sermon, and the arrest of himself and John by the priests and Saducees; the sudden increase of the church to five thousand members as a result of the miracle and preaching; the arraignment of the apostles before the council; the demand of the high priest, through what efficacy, or name, the miracle had been wrought; the respectful but firm reply of Peter that through the name of Jesus, whom they had crucified but whom God had raised, the man had been healed; his further declaration that though rejected of them the builders, Jesus was the divinely-appointed Messiah, "the chief cornerstone, elect and precious," of God's living temple, and that "none other name" had been "given under heaven among

men whereby we must be saved;" the astonishment of the council; their recognition of Peter and John as having been with Jesus; and their inability to refute the assertions of the apostles, "holding the man which was healed standing with them."

LESSON VII (Acts 4: 18-31), "Christian Courage." The deliberations of the Sanhedrin; their attempt to suppress further preaching in Jesus' name; Peter's reply — "Whether it be right in the sight of God to hearken unto you more unto God, judge ye" — and the declaration that they could not refrain from proclaiming what they had seen and heard; the release of the apostles; their report "to their own company" of the attitude and threats of the council; the prayer of the disciples to the Lord God, the Maker of heaven and earth, who, through David's inspired lips, had predicted the Gentiles' rage, to look upon "the threatenings" of the rulers, and give His people boldness in preaching the Word; and the assuring acknowledgment, in the shaking of the house and a fresh baptism of the Spirit — were the salient points of the lesson.

LESSON VIII (Acts 5: 1-11), "Ananias and Sapphira." The plot of Ananias and his wife to impose upon the apostles and the church, and the abiding Spirit, by selling a piece of property, reserving a part of the price, and publicly offering the rest as the whole price, the motives for this deceit being covetousness and love of praise; the plot carried out by Ananias; the rebuke of Peter, who remonstrated with him for letting Satan fill his heart and lead him to such a needless act, and charged him with lying not to man but to God; the immediate death of Ananias — a swift judgment upon his crime — and his hurried burial; the appearance of Sapphira, ignorant of what had occurred; Peter's question and her fatal falsehood; the prediction of her death, immediately fulfilled; her burial by the side of her husband, and the fear which fell upon the church and the community at this startling judgment — were the principal points of the lesson.

LESSON IX (Acts 5: 17-32), "Persecution Renewed." Principal points: The rapid increase of the church; the boldness of the apostles who daily preached in Solomon's Porch; their arrest and commitment to "the public ward;" their deliverance by night by an angel of the Lord, who bade them go to the temple and "speak the words of this life;" their obedience to their new commission; the meeting of Stephen. What did not his conception differ from those of the apostles? 48. Give the points of Peter's defense. 49. How were the apostles confined, and how delivered? 50. Where did they go, and why? 51. Describe their second arrest. 52. What accusation did the high priest bring? 53. What report did the apostles make to the church and why (Lesson X)? 54. How were the apostles confined, and how delivered? 55. What was Peter's reply? 56. What report did the apostles make to the church and why (Lesson X)? 57. What was the plot of Ananias and Sapphira? 58. What were, probably, their motives? 59. What precisely was their sin as defined by Peter?

LESSON X (Acts 5: 17-32), "Persecution Renewed." Principal points: The rapid increase of the church; the boldness of the apostles who daily preached in Solomon's Porch; their arrest and commitment to "the public ward;" their deliverance by night by an angel of the Lord, who bade them go to the temple and "speak the words of this life;" their obedience to their new commission; the meeting of Stephen. What did not his conception differ from those of the apostles? 50. What division sprang up within the church and why (Lesson X)? 51. How was it settled? 52. Describe the brief career of Stephen. 53. How did his conception differ from those of the apostles? 54. With what offense was he charged? 55. What peculiarity in his appearance before the council? 56. Explain the anger of the council (Lesson XI) and the cause of it? 57. Tell what Stephen saw and said. 58. Tell the story of his martyrdom. 59. What new personage came on the stage at his death? 60. What were the character, extent, and results of this first persecution?

LESSON XI (Acts 5: 54-60; 8: 1-4), "The First Christian Martyr." Principal points: The fury of the council at Stephen's daring denunciation; his standing at the right hand of God; his ecstatic exclamation at what he saw; the ungovernable rage excited by this "blasphemy;" the tumultuous rush upon their victim; the bloody tragedy outside the city; the selection of Saul by the "witnesses" to take care of their garments; the two Christlike prayers of Stephen; the end, as expressed by the words, "He fell asleep;" the burial of Stephen by "devout men;" the persecution throughout Judea and Samaria, "preaching the word;" and the fierce zeal of Saul, the chief persecutor.

LESSON XII (Acts 8: 1-12), "The Conversion of Saul." The rapid growth of the church; the neglect of the "Hellenist" widow in the daily ministrations, and the "murmurs" against the "Hebrews" excited thereby; the prompt, disinterested action of the apostles, asking to be excused from further care of temporalities that they might devote themselves exclusively to prayer and teaching, and recommending the election of seven spiritual, prudent, blameless men to take charge of the fund; the choice and ordination of the "seven;" Stephen's "grace," and miracle-working power; his victory in dispute over the leaders of the Hellenist synagogues; their resort to false witnesses, and perversions of his utterances, to stir up the people and the rulers; his arrest and arraignment before the council; the supernatural radiance from his face — were the principal points of the lesson.

LESSON XIII (Acts 8: 13-21), "The Healing Power." The following were the principal points: The cripple, born lame, had according to custom at the Beautiful Gate of the temple to ask alms of the passing worshipers; his appeal to Peter and John; Peter's poverty as to money and riches as to faith; his command to the cripple to rise and walk, in Jesus' name; the man's responsive faith and instant cure; his entrance into the temple with the apostles, "walking, leaping and praising God," and the astonishment of the people who thronged around the healed man and Peter and John.

LESSON XIV (Acts 8: 22-25), "The Prince of Life." The blockade in Solomon's Porch; Peter's disclaimer of having personally healed the cripple; his ascription of all the glory to Jesus whom God had raised up, but whom they had delivered to the Roman power for execution, and even when Pilate found no fault in Him, they had preferred a murderer in His place and "killed the Prince of Life;" his testimony to the resurrection of Jesus, through faith in whose potent name the miracle had been wrought; his concession that through "ignorance" they had killed their Messiah, by whose death, however, the prophecies had been fulfilled; his exhortation that they should repent in order that their sins might be blotted out, "seasons of refreshing" be granted to them, and that God might send to them their appointed Messiah, namely Jesus, who, however, must tarry in the heavens until the predicted era of the restoration of all things — fill up the outline of the lesson.

LESSON XV (Acts 8: 26-40), "The First Christian Martyr." Principal points: The interruption of Peter's sermon, and the arrest of himself and John by the priests and Saducees; the sudden increase of the church to five thousand members as a result of the miracle and preaching; the arraignment of the apostles before the council; the demand of the high priest, through what efficacy, or name, the miracle had been wrought; the respectful but firm reply of Peter that through the name of Jesus, whom they had crucified but whom God had raised, the man had been healed; his further declaration that though rejected of them the builders, Jesus was the divinely-appointed Messiah, "the chief cornerstone, elect and precious," of God's living temple, and that "none other name" had been "given under heaven among

men whereby we must be saved;" the astonishment of the council; their recognition of Peter and John as having been with Jesus; and their inability to refute the assertions of the apostles, "holding the man which was healed standing with them."

LESSON XVI (Acts 8: 41-47), "Christian Courage." The deliberations of the Sanhedrin; their attempt to suppress further preaching in Jesus' name; Peter's reply — "Whether it be right in the sight of God to hearken unto you more unto God, judge ye" — and the declaration that they could not refrain from proclaiming what they had seen and heard; the release of the apostles; their report "to their own company" of the attitude and threats of the council; the prayer of the disciples to the Lord God, the Maker of heaven and earth, who, through David's inspired lips, had predicted the Gentiles' rage, to look upon "the threatenings" of the rulers, and give His people boldness in preaching the Word; and the assuring acknowledgment, in the shaking of the house and a fresh baptism of the Spirit — were the salient points of the lesson.

LESSON XVII (Acts 8: 48-52), "The Ascending Lord." Principal points: Dedication, or address, to "theophilus, referring to his "former treatise" (the Gospel of Luke), and declaring that Jesus, for the period of forty days, showed Himself alive by many proofs, and discoursed concerning the kingdom of God; that He commanded the disciples to tarry at Jerusalem for the baptism of the Holy Ghost promised by the Father; that to their curious question whether the time had come to restore the kingdom unto Israel, He declared that "times and seasons" belonged to the secret things of God, but that they should receive power when the Spirit descended, and should go to the ends of the earth to testify of their risen Lord. Then followed the visible ascension of Jesus from Olivet; the infolding cloud; the vision of the two angels, who remonstrated with the disciples for continuing to gaze up into heaven, and assured them that He would surely return in like manner as they had seen Him go; their return to Jerusalem; and daily assembling in the "upper room," "with the women, and Mary the mother of Jesus, and His brethren," for prayer and supplication.

LESSON XVIII (Acts 8: 53-58), "The Descending Spirit." Principal points: The dawn of Pentecost, the assembled church, the sudden "sound" resembling the rush of wind, the tongues of fire distributed over each bowed head, the descent of the Holy Spirit filling all hearts, the gift of tongues, the popular attention attracted by the "sound," the surprise of the people that untaught Galileans could speak in tongues intelligible to these foreign-born Jewish listeners who had come up to the feast from every part of the world, the scornful explanatory comment that the disciples had been drinking too freely of the new wine, and Peter's defense of himself and brethren from this coarse suspicion, and his declaration that what surprised them was the fulfillment of Joel's prophecy relative to the outpouring of the Spirit in the last days.

LESSON XIX (Acts 8: 59-65), "The Believing People." The conviction which followed Peter's sermon; the demand, "What shall we do?" the direction to repent and be baptized in Jesus' name; the declaration that they, too, with their children, were sharers in the promise of the Holy Spirit; the compunction with these directions and the conversion of three thousand souls, who gave full proof of the sincerity of their change by continuing steadfast in "the apostles' doctrine and fellowship, and in the breaking of bread and in prayers;" the deep impression made upon the people by this remarkable movement, and by the wonders and signs done by the apostles; the spontaneous communion in the infant church; their attendance both at the temple and the love-feasts, and the conciliation of popular favor towards them — were the outlines of this lesson.

LESSON XX (Acts 8: 66-70), "The Healing Power." The following were the principal points: The cripple, born lame, had according to custom at the Beautiful Gate of the temple to ask alms of the passing worshipers; his appeal to Peter and John; Peter's poverty as to money and riches as to faith; his command to the cripple to rise and walk, in Jesus' name; the man's responsive faith and instant cure; his entrance into the temple with the apostles, "walking, leaping and praising God," and the astonishment of the people who thronged around the healed man and Peter and John.

LESSON XXI (Acts 8: 71-76), "The Prince of Life." The blockade in Solomon's Porch; Peter's disclaimer of having personally healed the cripple; his ascription of all the glory to Jesus whom God had raised up, but whom they had delivered to the Roman power for execution, and even when Pilate found no fault in Him, they had preferred a murderer in His place and "killed the Prince of Life;" his testimony to the resurrection of Jesus, through faith in whose potent name the miracle had been wrought; his concession that through "ignorance" they had killed their Messiah, by whose death, however, the prophecies had been fulfilled; his exhortation that they should repent in order that their sins might be blotted out, "seasons of refreshing" be granted to them, and that God might send to them their appointed Messiah, namely Jesus, who, however, must tarry in the heavens until the predicted era of the restoration of all things — fill up the outline of the lesson.

LESSON XXII (Acts 8: 77-80), "The First Christian Martyr." Principal points: The interruption of Peter's sermon, and the arrest of himself and John by the priests and Saducees; the sudden increase of the church to five thousand members as a result of the miracle and preaching; the arraignment of the apostles before the council; the demand of the high priest, through what efficacy, or name, the miracle had been wrought; the respectful but firm reply of Peter that through the name of Jesus, whom they had crucified but whom God had raised, the man had been healed; his further declaration that though rejected of them the builders, Jesus was the divinely-appointed Messiah, "the chief cornerstone, elect and precious," of God's living temple, and that "none other name" had been "given under heaven among

men whereby we must be saved;" the astonishment of the council; their recognition of Peter and John as having been with Jesus; and their inability to refute the assertions of the apostles, "holding the man which was healed standing with them."

LESSON XXIII (Acts 8: 81-84), "Christian Courage." The deliberations of the Sanhedrin; their attempt to suppress further preaching in Jesus' name; Peter's reply — "Whether it be right in the sight of God to hearken unto you more unto God, judge ye" — and the declaration that they could not refrain from proclaiming what they had seen and heard; the release of the apostles; their report "to their own company" of the attitude and threats of the council; the prayer of the disciples to the Lord God, the Maker of heaven and earth, who, through David's inspired lips, had predicted the Gentiles' rage, to look upon "the threatenings" of the rulers, and give His people boldness in preaching the Word; and the assuring acknowledgment, in the shaking of the house and a fresh baptism of the Spirit — were the salient points of the lesson.

LESSON XXIV (Acts 8: 85-88), "The Ascending Lord." Principal points: Dedication, or address, to "theophilus, referring to his "former treatise" (the Gospel of Luke), and declaring that Jesus, for the period of forty days, showed Himself alive by many proofs, and discoursed concerning the kingdom of God; that He commanded the disciples to tarry at Jerusalem for the baptism of the Holy Ghost promised by the Father; that to their curious question whether the time had come to restore the kingdom unto Israel, He declared that "times and seasons" belonged to the secret things of God, but that they should receive power when the Spirit descended, and should go to the ends of the earth to testify of their risen Lord. Then followed the visible ascension of Jesus from Olivet; the infolding cloud; the vision of the two angels, who remonstrated with the disciples for continuing to gaze up into heaven, and assured them that He would surely return in like manner as they had seen Him go; their return to Jerusalem; and daily assembling in the "upper room," "with the women, and Mary the mother of Jesus, and His brethren," for prayer and supplication.

LESSON XXV (Acts 8: 89-92), "The Descending Spirit." Principal points: The dawn of Pentecost, the assembled church, the sudden "sound" resembling the rush of wind, the tongues of fire distributed over each bowed head, the descent of the Holy Spirit filling all hearts, the gift of tongues, the popular attention attracted by the "sound," the surprise of the people that untaught Galileans could speak in tongues intelligible to these foreign-born Jewish listeners who had come up to the feast from every part of the world, the scornful explanatory comment that the disciples had been drinking too freely of the new wine, and Peter's defense of himself and brethren from this coarse suspicion, and his declaration that what surprised them was the fulfillment of Joel's prophecy relative to the outpouring of the Spirit in the last days.

LESSON XXVI (Acts 8: 93-96), "The Believing People." The conviction which followed Peter's sermon; the demand, "What shall we do?" the direction to repent and be baptized in Jesus' name; the declaration that they, too, with their children, were sharers in the promise of the Holy Spirit; the compunction with these directions and the conversion of three thousand souls, who gave full proof of the sincerity of their change by continuing steadfast in "the apostles' doctrine and fellowship, and in the breaking of bread and in prayers;" the deep impression made upon the people by this remarkable movement, and by the wonders and signs done by the apostles; the spontaneous communion in the infant church; their attendance both at the temple and the love-feasts, and the conciliation of popular favor towards them — were the outlines of this lesson.

LESSON XXVII (Acts 8: 97-100), "The Healing Power." The following were the principal points: The cripple, born lame, had according to custom at the Beautiful Gate of the temple to ask alms of the passing worshipers; his appeal to Peter and John; Peter's poverty as to money and riches as to faith; his command to the cripple to rise and walk, in Jesus' name; the man's responsive faith and instant cure; his entrance into the temple with the apostles, "walking, leaping and praising God," and the astonishment of the people who thronged around the healed man and Peter and John.

LESSON XXVIII (Acts 8: 101-104), "The Prince of Life." The blockade in Solomon's Porch; Peter's disclaimer of having personally healed the cripple; his ascription of all the glory to Jesus whom God had raised up, but whom they had delivered to the Roman power for execution, and even when Pilate found no fault in Him, they had preferred a murderer in His place and "killed the Prince of Life;" his testimony to the resurrection of Jesus, through faith in whose potent name the miracle had been wrought; his concession that through "ignorance" they had killed their Messiah, by whose death, however, the prophecies had been fulfilled; his exhortation that they should repent in order that their sins might be blotted out, "seasons of refreshing" be granted to them, and that God might send to them their appointed Messiah, namely Jesus, who, however, must tarry in the heavens until the predicted era of the restoration of all things — fill up the outline of the lesson.

LESSON XXIX (Acts 8: 105-108), "The Descending Spirit." Principal points: The dawn of Pentecost, the assembled church, the sudden "sound" resembling the rush of wind, the tongues of fire distributed over each bowed head, the descent of the Holy Spirit filling all hearts, the gift of tongues, the popular attention attracted by the "sound," the surprise of the people that untaught Galileans could speak in tongues intelligible to these foreign-born Jewish listeners who had come up to the feast from every part of the world, the scornful explanatory comment that the disciples had been drinking too freely of the new wine, and Peter's defense of himself and brethren from this coarse suspicion, and his declaration that what surprised them was the fulfillment of Joel's prophecy relative to the outpouring of the Spirit in the last days.

LESSON XXX (Acts 8: 109-112), "The Believing People." The conviction which followed Peter's sermon; the demand, "What shall we do?" the direction to repent and be baptized in Jesus' name; the declaration that they, too, with their children, were sharers in the promise of the Holy Spirit; the compunction with these directions and the conversion of three thousand souls, who gave full proof of the sincerity of their change by continuing steadfast in "the apostles' doctrine and fellowship, and in the breaking of bread and in prayers;" the deep impression made upon the people by this remarkable movement, and by the wonders and signs done by the apostles; the spontaneous communion in the infant church; their attendance both at the temple and the love-feasts, and the conciliation of popular favor towards them — were the outlines of this lesson.

LESSON XXXI (Acts 8: 113-116), "The Healing Power." The following were the principal points: The cripple, born lame, had according to custom at the Beautiful Gate of the temple to ask alms of the passing worshipers; his appeal to Peter and John; Peter's poverty as to money and riches as to faith; his command to the cripple to rise and walk, in Jesus' name; the man's responsive faith and instant cure; his entrance into the temple with the apostles, "walking, leaping and praising God," and the astonishment of the people who thronged around the healed man and Peter and John.

LESSON XXXII (Acts

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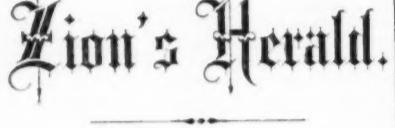
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(ENTERED AT THE POST-OFFICE, BOSTON,
MASS., AS SECOND CLASS MATTER.)



WEDNESDAY, MARCH 14, 1883.

Strike from the life of man on earth all the evil causes of his own sin and folly, and despite of disease, death, and other natural ill, this would be a very good world in which to live. Yet even in that case, the man who should sacrifice heaven for its sake would deserve to be crowned king of fools. Think then, O unregenerate man, how great is thy folly in sacrificing thy heavenly life to this present world, which through the curse of sin offers thee so little enjoyment! Let Jeremy Taylor show thee the value of that which thou lovest to despise. He says: "If all the earth were of gold, and all the rivers of balsam, and all the rocks of precious stones, wouldst thou not say that this is a great treasure? Know that a treasure which exceeds gold as far as gold doth dirt, as balsam doth water, as precious stones do pebbles, remains as a reward for the just;" but not for thee, except thou dost seek Christ!

There is no more conclusive answer to the false reasoning of the skeptic than those spiritual quickenings which bring life-long sinners to Christ; that is, revivals. When men see their neighbors and friends, after living long indifferent to the calls of truth, suddenly arrested, deeply affected by thoughts on their relations to God, repentant, prayerful and finally filled with spiritual joy and commanding to live religiously, they are compelled to confess themselves witnesses to the presence of a supernatural force in which they pretend not to believe. This is true of all revivals, but especially of those which break forth unexpectedly in the use of only ordinary agencies, without any human instrumentality adequate to produce the results they behold. O that the faith of every church were sufficient to move the arm of the Lord! Then revivals would break forth on every hand, and the voices of rationalists would be lost amid the triumphant songs of the church and its hosts of new-born souls.

There are few minds so lacking in poetic sensibility as not to be moved to admiration in presence of a landscape mantled in a robe of freshly fallen snow. There is a charm in the perfect whiteness of the unspotted snow few either can or wish to resist. But why does this broad expanse of whiteness awaken aesthetic feeling? Is it because the observer intuitively discerns in it, though it be dimly, nature's most striking emblem of that moral purity which is man's crown of beauty? Is it because the unseen Spirit makes it suggestive to even an impure mind of that moral whiteness which he will not believe? This is true of all revivals, but especially of those which break forth unexpectedly in the use of only ordinary agencies, without any human instrumentality adequate to produce the results they behold. O that the faith of every church were sufficient to move the arm of the Lord! Then revivals would break forth on every hand, and the voices of rationalists would be lost amid the triumphant songs of the church and its hosts of new-born souls.

It is painful to see so many of these intelligent, well-educated, cultivated young people, with not the slightest apprehension of the real business of our human life. They attend the public Sabbath services with their parents, but are scarcely ever found at a social meeting. Perhaps there are daily family prayers in their homes, although these are apt to become irregular when wealth comes in with its allurement and business with its interruptions; but there is no heavenly atmosphere in the house, constantly, although involuntarily, shaping the thoughts and affections of young life. There are constant plannings for future days in the present life, but none for the life to come. There is scarcely anything heard from the beginning to the end of the week that would give a susceptible, immortal child an apprehension of the importance of securing a meanness for heaven, a likeness to Jesus Christ, and a field of service in His great vineyard upon the earth. The merry songs of social enjoyment echo through the halls, but rarely, if ever, the melodies of the sanctuary. There is excitement enough, but an utter lack of the sweet and winning rest and peace which the Comforter gives.

To grow old gracefully one needs that inward beauty of the heart which is the fruit of the Holy Spirit. Viewing as in a mirror his physical self, wrinkled, enfeebled, and bowed, the aged man feels that the beauty of his youth is faded, and the strength of his manhood well nigh exhausted. He is next moved to say, —

"My way of life

Is fallen into the sere, the yellow leaf."

Then looking at the burdens he is still compelled to carry, the trials that continue to beset him, the diseases which cling to him like greedy parasites, his fears begin to buffet him, and he sinks into despondency, fretfulness and despair, unless, with David, he cries,

"Cast me not off in the time of old age. . . Now that I am old and gray-headed, O God, forsake me not!" God's answer to that prayer is, then, "shalt still bring forth fruit in old age." Faith in that promise restores his courage, revives his hope, ripens his pley, and enables him with cheerfulness "to take death by the hand;" and as a ripened ear of wheat bends to the earth, so does his soul bend toward heaven. Thus his old age waxes spiritually beautiful, and, in the charming words of Cardinal Newman, he is as "a man moving his goods into a fair country, who, at intervals and by portions sends them before him till his present abode is well nigh unfurnished." Happy old man who art in this state of mind! Thy life is more in heaven than on earth.

THE RESPONSIBILITIES OF WEALTH.

The simple giving of money for great public, or for charitable, purposes, is the discharge of only one, and not the most important, duty connected with wealth. Men have founded useful and benevolent institutions and scattered money quite freely among the poor whose personal influence has been far from whole-some.

Wealth brings special temptations to the person endowed with it. It affords the means of gratifying the appetites which it stimulates. It creates an insatiable desire for further accumulations. It brings the person almost necessarily into the society of utterly worldly men. It loads the mind and life with such incessant burdens that opportunities for thoughtful religious meditation and social services are crowded aside. The relief it gives from a sense of constant dependence upon God for the support of the daily life occasions the absence of that continued filial trust in an imminent special Providence out of which heartfelt prayer is born. The multiplied comforts with which it can surround its earthly life dims the brightness of the concealed glory of the heavenly mansions. These things sometimes make dying terrible. They so benumb, as well as burden, the spiritual life as to give solemn emphasis to the Saviour's words: "How hardly shall they that have riches enter into the kingdom of God."

But there is another and even more serious side to the responsibility connected with wealth. Such a person, even if his habits were well established before riches fell to his lot, and if he preserves with considerable regularity his accustomed attendance upon the public and social means of grace and enters with some personal earnestness into the work of sustaining them, places his family in a critical position. We once heard one of our most thoughtful ministers say, with a tone of deep sincerity, that there were few persons coming within the limits of the pastoral oversight more to be pitied than the children, especially the daughters, of rich members of the church. With few exceptions, wealth creates a worldly atmosphere in the home. It is supposed to render necessary certain social courtesies which bring the families of professed Christians near alliance with purely worldly circles, or with merely formal church-goers. With these classes the whole round of worldly pleasures seems to have a legitimate claim upon the time and attention of those who move in certain circles, and no opportunity is left for the consecration to higher services for the glory of God and the good of man, even if any desire remains unquenched for such work.

It is painful to see so many of these intelligent, well-educated, cultivated young people, with not the slightest apprehension of the real business of our human life. They attend the public Sabbath services with their parents, but are scarcely ever found at a social meeting. Perhaps there are daily family prayers in their homes, although these are apt to become irregular when wealth comes in with its allurement and business with its interruptions; but there is no heavenly atmosphere in the house, constantly, although involuntarily, shaping the thoughts and affections of young life. There are constant plannings for future days in the present life, but none for the life to come. There is scarcely anything heard from the beginning to the end of the week that would give a susceptible, immortal child an apprehension of the importance of securing a meanness for heaven, a likeness to Jesus Christ, and a field of service in His great vineyard upon the earth. The merry songs of social enjoyment echo through the halls, but rarely, if ever, the melodies of the sanctuary. There is excitement enough, but an utter lack of the sweet and winning rest and peace which the Comforter gives.

Another good thing done is the passage of a bill providing for the reference by Congress, or its committees, to the court of claims for a legal ascertainment of the facts, all bills of

however, do not follow them. They have floated away upon the swift worldly tide rolling through their home life. They have made other social alliances, which draw them irresistibly in another direction, and have an utter distaste for religious scenes and themes.

Here is to be found, at this hour, the most serious responsibility attaching to worldly prosperity. Wealth can be sanctified; the most energetic and successful business life may be consecrated to God, and its influence be hallowed wherever it moves. New York has just buried such a merchant. His fortune was one of the largest, but he preserved to the last the simplicity of a Christian home. He has been a business man of the broadest plans, but he has held everything subordinate to the service of God. He has carried the same spirit into his counting-room among his clerks, into his household among his children and friends, into his journeys among strangers, that he did into the often-frequented house of God. There was, probably, never an hour in the busy life of Mr. W. E. Dodge, when it would not have been grateful to him to have turned from business or social conversation to prayer and communion with God. This is more than distributing money. The latter will always be sure to accompany the former. Where God permits worldly prosperity, this responsibility for its influence over the spiritual life and over the immortal destinies of others should ever be considered. More prayer, faithful attention to the means of grace, family consecration, are specially needed, and the constant recollection that the social eminence and influence which wealth gives, if sanctified, will become important and widely-operating agencies in the work of human regeneration and elevation; if not sanctified, the occasion of spiritual ruin and death.

THE WORK OF CONGRESS.

Another Congress, the forty-seventh in our history, came to an end on Sunday. The fourth of March falling on that day, and the legislative day of the third of March extending until noon of the fourth, Congress continued in session, with but brief recesses, during the whole twenty-four hours, paying no regard to holy time. The closing hours were not much different from the closing hours of other sessions, but were quite as decorous as usual, although, as is always the case when the body is in session all night, there were some evidences that members had not confined themselves to cups that cheer without inebriating.

What work has this Congress done that will make it remembered? It has done much. From the beginning it has been a hard-working Congress, and it has brought to a conclusion and placed upon the statute book some important legislation. Its great task has been the revision of the tariff. Of the conditions and difficulties of this work we spoke recently quite fully. Then it seemed doubtful whether the great and antagonizing interests involved could be harmonized; but they were in a manner acceptable to the majority, and the result is the first general revision of the tariff since the beginning of the war. The measure finally agreed upon is not entirely satisfactory to anybody; but it is practically impossible to frame a tariff bill that would be. Twice when the Democratic party had control of the House they attempted a revision and failed. It is estimated that the reduction of taxation by the changes in internal revenue and duties on imports will amount to about seventy million dollars a year. It is hardly probable that another general revision will be undertaken for several years, although tests on particular articles may be changed.

The second work of real and lasting value accomplished by this Congress is the establishment of a new system regulating appointments to the minor positions in the civil service, which makes character and special fitness, instead of party service, the test in determining the claims of applicants, and does away in large measure with the evils of patronage which politicians have so much abused. For years the demand for such a reform has been growing strong among the people, and the politicians have professed to favor it; but until this winter they successfully avoided doing anything. The experiment is now to be tried, and there is little danger of any step backward being taken. It is a substantial forward movement tending to purer and more efficient administration; and however it may be advanced henceforth, the credit of the initial step in reform will belong to the forty-seventh Congress.

Another good thing done is the passage of a bill providing for the reference by Congress, or its committees, to the court of claims for a legal ascertainment of the facts, all bills of

the nature of claims coming before Congress. The number of this class of bills is surprising, and the investigation by congressional committees consumes much time, is done under great disadvantages, and is quite likely to be tinged with a political prejudice not favorable to impartial justice. Hereafter all such matters will go first to an able court, the evidence will be sifted judicially, and the facts necessary to a decision will be reported to Congress. This is a wise reform in the method of such legislation, and it may be expected that one result will be the more certain exposure of unjust claims upon the treasury, and another the prompter action by Congress upon all just claims.

Other measures of great importance and advantage to the country are, the reduction of letter postage to two cents instead of three, which change will go into effect on the first of October; the completion of the funding of the national debt at a low rate of interest; the perpetuation of the national bank system, the safest and most useful system of banking ever devised; a large reduction of appropriations for the current expenses of the government indicating wise economy; and the repayment to Japan of a large sum of money unjustly extorted from that nation years ago.

Of course a large number of important and matured measures of useful legislation have failed to become laws. That is inevitable. The business coming before every Congress is more than it can complete in its term, and sooner or later new rules of proceeding, which will somewhat restrict the time wasted in debates, and what is more important, give a majority more power to compel action in spite of factious opposition, will have to be adopted. What has been accomplished by the forty-seventh Congress clears the decks of some long-standing hindrances to other needed legislation. We may hope that the next Congress will give early attention to the great educational question, than which no other is now more urgent. The business coming before every Congress is more than it can complete in its term, and sooner or later new rules of proceeding, which will somewhat restrict the time wasted in debates, and what is more important, give a majority more power to compel action in spite of factious opposition, will have to be adopted. What has been accomplished by the forty-seventh Congress clears the decks of some long-standing hindrances to other needed legislation. We may hope that the next

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ton, in Wesleyan Hall, on Monday morning, was one of rare clearness and excellence. It was upon the relation of death to probation. In defense of the orthodox view, he brought forward convincing arguments from church history and creeds, and from Christian practices, showing the almost unbroken sentiment and belief of the church that probation ends with death. His Scripture argument was eminently effective. The discourse should certainly be published for general circulation.

— Joseph Cook's prelude, last Monday, was one of the most impressive and practical of the series. It was addressed to students in colleges upon their attitude towards the temptations of college life to vice and to unbelief. He paid a high tribute to our Christian college presidents and their personal influence over the moral and spiritual condition of their students. After the prelude, Mr. Cook read a number of letters showing a remarkable state of religious revival in the evangelical churches in this vicinity. His lecture was upon woman's work in India. He pictured the appalling condition of the sex, especially of the 20,000,000 of widows, whose life is a living death. This enormous number is occasioned by the custom of child marriages. On the death even of a betrothed husband the girl remains ever after a widow. He plead with great power and eloquence for Christian medical lady practitioners and teachers, who alone of missionaries can enter the zenana homes of India, and for the interposition of British power to put a stop to certain great national abuses.

SUPPORT OF THE BISHOPS.

At the last General Conference, the support of the Bishops was thrown wholly upon the church, and the Book Concern is entirely relieved from any responsibility therefor; but the funds are received and disbursed by that agency.

The apportionments for this Conference year are as follows: —

New England Conference,	\$2,804
New East, Southern ..	1,729
New Hampshire ..	913
Maine ..	691
Fair Maine ..	567
Vermont ..	1,003

The New England Conferences have thus far been very much behind other sections of the church in their collections for this object. We believe that the amount needed will be easily paid by each church, but probably in many cases the amount needed from each has not been known. One and one-fourth per cent. of the full salary of each preacher in charge will meet the case, and we hope all will aim at that. Thus a church paying \$100 will raise \$12.50; one paying \$500, will raise \$6.25, etc. Filling the blank with \$1 or \$2 will not do it.

CHARLES J. CLARK,
For the Book Committee.

(Continued from page 1.)

high, in the angle, on the Park Avenue front. The audience-room seats 340 adults, fronts on Park Avenue, is 45x51 feet, and 26 feet 6 inches high. The pulpit is on the side instead of the end of the room, and has an arched niche, or recess, behind it 4x11 feet. Opposite the pulpit are four doors, each 7x11 feet 6 inches, which open onto the entire side of the vestry, 27 feet square, making literally one room of the two, with a seating capacity of 550. In addition to the vestry are two class-rooms each 12 feet square, separated from the vestry largely by glass partitions, and opening into it for general exercises. The main audience-room is 50 feet in length, with two class-rooms in the rear. The Harris Avenue Chapel at Olneyville was dedicated with appropriate and impressive services on the 7th inst. In the afternoon addresses were given by Rev. Dr. Talbot, presiding elder of the Providence district, who presided, Rev. Charles H. Payne, and Rev. Bros. Morrison, Worth, Hollingshead, Hawkins and Goodell. In the evening Rev. Charles H. Payne, D. D., president of Ohio Wesleyan University, preached with his usual grace and eloquence, taking for his text, "For I know whom I have believed." After the sermon, the congregation was asked to contribute \$752. The responses were hearty, and much good was pledged, and the chapel dedicated free from debt by the presiding elder.

The erection and organization of this church is a very important enterprise of Providence Methodism. The chapel is 65 feet in length and 38 in width. The main audience-room is 50 feet in length, with two class-rooms in the rear. The seating capacity of the audience-room is about four hundred. It is neatly faced, lighted with three clusters of gas jets, and is in every respect a very neat and pleasant room. The chapel is Gothic in style of architecture, and stands on land leased for twenty years. The cost of the building is about \$4,000. It stands in the midst of a population of about 19,000 souls, 13,000 of whom are Protestants. The Conference at its coming session will be asked to appoint a pastor to this church, which starts out under the most favorable auspices with the promise of ample support for the new pastor. Too much credit cannot be given to the enthusiastic pastor of the Broadway Church for his persistent efforts to complete this chapel and perfect this enterprise, which had no existence a year ago save in the mind of Rev. C. L. Goodell, whose name will stand first in the list of the pastors of Harris Avenue M. E. Church.

MAINE.

Rev. S. T. Record, of Wells, is down with typhoid fever.

Rev. J. H. Williams, of Pine St., Portland, has been seriously ill the past week, but is improving.

Nine persons were admitted to membership in Chestnut St. Church, Portland, last Sabbath. Twelve have been received on probation since the new year began. Dr. McKeown abates naught of his earnest work for the prosperity of the church.

Rev. Theodore Hill, of our Conference, died at his home in West Waterville, March 3, aged 76 years.

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— Several conversions and a generally quickened membership result from the continued meetings of three weeks. The pastor has received valuable assistance from Revs. Baird, Jones, Ross and Mathews.

West Peabody. — It is reported that Rev. John A. Cass may serve a prominent church in the New York East Conference another year.

West Peabody. — The hearts of Rev.

Joseph R. Wood and wife were gladdened by the advent of a little daughter, March 5.

South Walpole. — God has greatly blessed the people in South Walpole. About sixty have professed the pardoning grace of God, and between forty and fifty have united with the church on probation. Most of this number are adults and heads of families.

Newton Upper Falls. — At the last quarterly conference a very appreciative preamble and resolutions were adopted in regard to the faithful and efficient labors of Rev. C. T. Johnson and wife during the three years they have been stationed in this part of the Master's vineyard. The audience-room contains 77 pews of ash, walnut trimmed, built by H. H. Day, of Somerville. The organ is very sweet-toned and of sufficient power for the house, and was furnished by G. R. Reed, of West Boylston. The pulpit and altar furniture are of a classic pattern, from the manufactory of Shaw & Appling in this city. The harmony of the house and fittings is complete. The windows are large, and taken together with the warm tints of the fresco, present to the eye as cheerful a place for divine worship as need be sought.

We congratulate this fourth Methodist church in Somerville that it has so valuable an adjunct to its evangelistic resources; and could we see the friends of the church join hands and lift \$1,500 of its indebtedness, leaving it with an encumbrance it could carry with complete safety, we should heartily adopt the words of the *Souerville Journal*, in closing its report of the dedication: "If the Park Avenue M. E. Church is to be congratulated as regards prospects for future prosperity, then every soul is untrue."

ALFRED.

East Falmouth. — There have been a few conversions in the Davisonville neighborhood. A bell has been placed in the tower of the church, which is a great convenience. This, with some minor repairs, has been done through the efforts of the pastor, Bro. McVey.

— No regular pastor until within a few weeks, when Bro. J. M. Taber, Jr., a young local preacher of Vineyard Haven, has been placed in charge. They hope to do better next year.

West Falmouth. — What with stormy Sundays and the sickness of Bro. Hatfield, but little has been done here for some time.

Pocasset. — Bro. Fox is holding steadily on his way, to the great satisfaction of his people. In teaching the young to sing, he is doing work for which but few ministers are so well qualified as he is. The loss of families by removals has reduced their numbers and resources.

Monument. — Stormy weather and church improvements have somewhat broken up congregations and the Sunday-school. Those who visit Monument hereafter, will find, instead of the very plain and inconvenient church of the past, Bro. Chas. N. Hinckley. His people are mourning that this is the last year of his second term with them.

Wareham. — Matters are rather discouraging on this old charge. Congregations are small, and the interest flag. There must be an altogether new departure if this church is to come up to success.

SHREVA.

baptized 56 by immersion and 41 by sprinkling. Two hundred and sixteen have joined on probation. Eight were received by letter. Seventeen new cases were forward for prayers. About 300 have professed conversion during the week, but is improving.

Cochituate. — Six have recently joined on probation. Four have been received by letter and one in full. The best feeling prevails on all sides. The Baptists have given up their mission in the old Wesleyan church, and the Methodist pastor will probably be asked to preach there the coming year. This will be advantageous to all parties.

Groveland. — Rev. J. A. Day gave a temperance talk on the Black Valley Railroad, from Hauk's painting, on Monday of last week. He was requested to repeat it before the reform club on the following Wednesday. His return another year is unanimously desired by the quarterly conference.

Clinton. — Mrs. Elmira G. Putney, mother of Rev. Albert Gould, who has made her home with him for the past two years, suddenly died of apoplexy, March 3, aged 77 years. She was entombed at Southbridge, the family home. She was a consistent member of the Baptist Church for many years. In her last entry in her diary the day before her death, she wrote: "Speak to me soft and low. My spirit yearns still silence of my life. One word from Thee, my Lord!"

Enfield. — Rev. G. W. Mansfield presided at the recent quarterly conference and preached, March 4. Three were received by letter, one in full, one was baptized, and some were received on probation. The return of Rev. F. S. Rogers was desired for a third year.

Chicopee Falls. — Feb. 4, four were baptized, six received on probation, two in full, and four by letter. There is general prosperity.

Easthampton. — A good programme has been issued for the meeting of the Springfield District Ministerial Association, March 29 and 31. Live men and live topics will make a very profitable service.

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East Boston, Meridian Street. — Four hundred and thirteen testified at the social meetings last Sunday.

Charlestown, Trinity. — Rev. C. V. Lyford, of Mexico, N. Y., is spending a few days with the pastor of Trinity M. E. Church, Charlestown, and preaching every evening. His sermons are attracting great attention, and many are asking the way of life. Sunday, March 11, he occupied the pulpit in Monument Square Church in the morning, and Trinity in the evening. He is just closing a successful term as pastor of the M. E. church at Mexico.

Lowell, Worthen Street. — Rev. T. Whitaker, assisted by Bro. Johnson,

baptized 56 by immersion and 41 by sprinkling. Two hundred and sixteen have joined on probation. Eight were received by letter. Seventeen new cases were forward for prayers. About 300 have professed conversion during the week, but is improving.

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Bro. O. D. Clapp was able to be present at the meeting at Northfield, and to participate somewhat in the exercises. It is hoped he may be able to take light work at Conference.

Bro. E. S. Locke, who was obliged to give up his work a few months ago, has been well received by the Master's call and responded at the "gates of life." He leaves a widow there, and for whose family the village was named.

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The Family.

FEBRUARY, WITHIN AND WITHOUT.

BY MARY E. R. THORNE.

I look without. Is the world new-born
That lies so peacefully pure and white
In its robe of snow, this winter morn,
Nestle the glad sun's glory of golden light?
No spot or blemish mine eyes behold,
But pure as the robes the angels wear
Seems the mantle about her which earth doth
fold,

Like shrouded penitent bowed in prayer.

I look within. Under filmy lace
And soft warm cover, from cradle low
Peeps forth an innocent baby face,
And from baby eyes a soul of snow.
The brow is peaceful, the gaze serene,
The smile like luminous Hesper's ray,
And I know a spirit dwells within
That communes with angels as pure as they.

Soon, soon thy mantle of spotless white
Will have lost its beauty; the earth no more
Seem virgin fair and pure as light,
But stained and sullied as oft before.
And thou, O child, with the zealous eyes,
And the soul of whiteness like lily bells,
So late from the hills of Paradise,
My heart at the thought of thy future swells.

When the hours of thy sheltered infancy
Have borne thee on to riper age,
Must sin's foul breath on thy purity
Leave its sullyng trace? This spotless page
Be written over with evil lines?
Forbidi, Jesus, the children's Friend!
Sure naught Thy wisdom but love designs;
O let Thy blessing her steps attend!

Let thy spirit of tenderest ministry,
Who beareth the lily sceptre fair,
From its petals shake down purity,
Of heavenly grace, o'er my blossom there.
And all through life's short and changeful day
Close, close by her side may that Presence be,
To shield from the foes who throng life's way,
To lead to the golden eternity!

INDIA.

BY BISHOP R. S. FOSTER.

About two o'clock on Sabbath, the 19th, land was clearly discerned far away to starboard. It was our first view of the coast of India. It was plainly perceptible that the vision started different thoughts and emotions in the hearts of the eager gazers. While some faces were lighted up with a special joy at the prospect of meeting expecting friends, there were others who looked at the land through tears with solemn and serious expression of face, as the thoughts of years of exile and missionary labor crowded on them. The sky was clear; not a cloud decked the horizon to give gorgeness to the descending sun, as we steamed up the beautiful harbor and dropped anchor opposite Prince's Dock. We had determined to remain on board the steamer till morning, but some friends who had been expecting us hourly for three or four days, and who had arranged work for us for both morning and evening of the just closing Sabbath, were at the foot of the bridge almost as soon as the anchor was at the bottom of the sea. Of course we could do nothing else but accept their hospitality, and before six o'clock we were landed safely on the great masonry built by English money, called the Apollo Bunder. England may well boast of the vast capital she has invested in commerce. It is amazing to see the enduring works she has reared in not only her own colonies and dependencies, but in all lands as well. The harbor of Bombay is both beautiful and capacious, and to reach our anchorage we sailed by several great war ships and more than a score of merchant steamers, besides many scores of other vessels of commerce, bearing the signals of the principal commercial nations; but not one floating the stars and stripes of our own native land. We had the same experience at Constantinople, Smyrna and Alexandria. It may not be specially surprising or regrettable, but we confess to a feeling of somewhat humbled pride in each case. No one can travel extensively without becoming aware of the power of England; and I will add, without occasional proofs that Englishmen are not always gentlemen enough to keep them from offensively flaunting it. At present, flushed with their recent Egyptian victory, their arrogance is extremely pronounced. We happened in Germany just after the close of the Franco-German war. The pride of the German soldiers was almost unendurable. I fancied as I passed through the empire this time, I could detect a sort of savage jealousy at the praise English prowess was just then receiving, and I am quite certain, that the English soldiers feel themselves several lances taller than they have for at least a generation. But I love England, and despite her many faults, I cannot refrain from rejoicing in her joy, and even partaking somewhat of her pride. She does many naughty things, but I much doubt whether there is a nation on earth that would be less faulty if occupying her place. May it be many generations before her glory wanes!

One is as conscious of her power in Egypt as in London; at present it is even more absolute; and one in Bombay almost feels that he is in the capital of the empire, so omnipresent are the signs of her rule. Among our fellow-passengers were a company of five missionaries of the Presbyterian General Assembly, going to Lahore and other points in North India, one to preach and the others (ladies) to engage in educational work, and one Church of England priest going to the same region to resume labors in a field from which he was retired a few years ago on account of ill health. They seemed to me to be earnest, spiritual, and thoughtful persons, and my prayer follows them to the fields of their toil. Since parting with them and seeing the field more fully, its wants, its opportu-

nities, its seductions to ease and indolence, its awful darkness and deadness, its vast human woe and wretchedness, more and more I follow them with my poor prayers and sympathies, not so much for them, as that they may be a blessing to the poor creatures to whom they go. They will be well enough off. I have seen no missionaries since coming to India that need sympathy on their own account. I am glad to say, that as a rule they are as well off as they would be at home. There may be exceptions, but if there, I have not seen them. Just as it ought to be, they have pleasant homes and many comforts; they are not without friends; they have the grandest opportunity for noble work of any class of people in the world. The prayer I have to offer for them is that they may be equal to their work, that to them may come the blessedness of success in ministering to the needs of these forlorn children of a false faith and degrading superstition. Never did angels go on a nobler errand; never had they such riches to dispense. Christians at home, pray for your missionaries that they may be equal to the noble work which, in the providence of God, is assigned them; and as you pray, try to realize the work itself. Think of your homes of refinement, of your churches, of your joyous faith, of what makes your land a joy to live in, and then think of a more beautiful land if possible, with five times as many human hearts, all hungry and dark and sorrowful, and not knowing where to turn for light or hope, drifting on in sorrow through an aimless life to a hopeless death and joyless eternity—two hundred and fifty millions of them ever repeating the same experience. I shall never again be able to forget those pagan faces—the boys and girls and little children—those joyless countenances. I shall see them till the day of my death going over their meaningless mummuries, with a faith that has in it a rebuke, but is without comfort or help. Father in heaven, pity them, and bless these missionaries that go to them with the lamp of life!

What is India? Naturally, on coming to supervise our missionary work, my first thought was to make myself thoroughly acquainted with the field. Experience has taught me that this is an absolutely impossible except on the ground. No amount of reading gives an adequate idea of peoples or countries. The most minute descriptions, even when completely mastered, fail utterly. There are impressions which come only through the eye and by actual contact, which the most vivid and accurate word-picture cannot produce. Still it is important to read up, and there is a certain background of information thereby acquired, which, though inadequate and inaccurate, and even misleading often, nevertheless helps to a more ready understanding when we stand face to face with the reality. I was surprised to find, though I had been for weeks reading from the best books whatever I could find about India, how poor an idea I had gained. The reality differed wholly from my imagination. The same remark is true of every country through which I have passed. I find that in matters of this kind, "seeing is knowing," and without that, there is but little conformity between our imagination and the reality of things. But even seeing becomes knowing only when the attention is given to what is seen. I shall say nothing new, perhaps, and say even what I do, not so well as it has been said by others; still, I desire to place something before your readers in answer to the question, What is India? What is it in itself, and what is it as a mission field? It is so far away from our country, on the other side of the globe or nearly a half circumference of the globe from us, and we have so little commercial relations with it, or relations of any kind, and by consequence it is so rarely visited by our countrymen and so little a subject of conversation, that naturally enough we have but an indefinite idea of it. We know England, we know India as a kind of colonial dependency of that marvelous little island, and dependencies are never accounted much. To be sure, we know that India is a vast something, somewhat as China is, but it is a vast bulk of indefinite possibilities merely, which we are not specially interested to inquire about; a land which needs missionary labor; a land of spices and tropical fruits, and brown-eyed and brown-skinned men and women, and of heathen temples and grotesque gods; a land where every prospect pleases and only man is vile; but to most of us it is a land wholly misconceived.

Its geographical position is well understood, as that vast peninsula into which Asia tapers at its southeastern point, washed on its three sides by the Arabian Sea, Indian Ocean, the Gulf of Monar, and Bay of Bengal for the space of three thousand miles, stretching from the Himalaya mountains on the north to Cape Comorin on the south. A straight line bisecting it from the Mugga coast to Trivandrum, would measure not far from two thousand miles, extending from 37° to 6° north latitude, and placing more than half the length and one-third of the area within the tropics, and all the rest within the low-temperate zone. A straight line bisecting it from east to west at its longest point would stretch from Kurrachee where it joins on to Belochistan, to Diphia Boorn where it joins on to Burmah, and is not less than nineteen hundred miles long. In its whole extent it covers not less than 1,500,000 square miles and nearly every zone of climate. It is characteristically level, comprising wide low-lands along its coasts of both river and sea, and high table-lands through the interior, but is crossed and recrossed by high, salubrious mountain-ranges, and in the Himalayas' homes exceedingly grand, with peaks among the loftiest on the globe. The large part of it is arable and fertile, growing the greatest variety of fruits, vegetables and grains, with sufficient quantities of timbers and woods. It abounds in the

cocoas and date palms, figs, pomegranates, guavas, mangos, bananas, plantains, oranges, limes and tropical fruits in general, with the fruits small and large common to temperate zones. Its flora is the most beautiful, varied and abundant. It is rich in fauna, both birds and beasts. It abounds in snakes whose bite is almost instantaneous death. In number of square miles and general description of soil and climate, it resembles the United States east of the Rocky mountains from the Canada line to the capes of Florida, except that its mountains are grander and its products more varied in the tropical fruits and animal life, and its climate warmer and drier. Under proper cultivation it would probably exceed any equal surface on the globe in the variety and abundance of the products of the soil and in its capacity to support animal life.

(To be continued.)

ONLY A WORD.

BY REV. EDWARD A. RAND.

It was only a word dropped in a young person's ear. It was a word about Christ, about a new life in Him. It was so brief a message, so humble, just a whisper, a breath, that any gust could have interrupted and scattered. Only a word! It cost the speaker so small an effort, and yet how serious were the results. It was a word, and yet a seed. Packed within those narrow limits were great truths, truths so vast that they took in heaven as well as earth, truths so vital that the seed was sure to burst its husk and come up into life if it could only catch somewhere in appropriate soil.

And it caught; it lodged in a human heart. It was a whisper in the ear, but it went down into a human soul with all its receptivity. It was a young person that heard the whispered word, and the soil was not rock. It was peculiarly yielding.

Into this soil sank the seed. It began to germinate. It took hold of the soil with a strong root, and it lifted a shoot in the outside life. A new character in Christ began to develop.

This only-word work we are all equal to. May we do it in the spirit of wisdom and amid much prayer! Let prayer go before us, and prayer go with us, and prayer follow up the work. Some soul will thank us one day for "only a word."

JOY.

BY REV. ARTHUR J. LOCKHART.

I ask no boon whose joy
Canno endure;
But bliss that cannot cloy,
Ethereal, pure.
The shape of beauty here,
Their hue and glow,
Point to that fairer sphere
To which I go.
With new-felt wing, I try
Long-mused delight,
And wing toward my sky
Adventurous flight.

This flesh, this feverish clay,
Suits not the soul
That sees in heaven its way
And shining goal.

Yet must I wait and dream,
And weep and toil,
And watch the high stars gleam
A little while.

Then this sad, silent shade,
At liberty,
Shall, with glad wing outspread,
Soar, singing, free.

WHO HAS SEEN CHRIST IN YOU TO-DAY?

"The person asked a strange question this evening," said John Sewell to his wife, Ann, on his return from church one Sunday.

"What was it, John?"
"Who has seen Christ in you today? I wish you had been there to hear him, Ann; he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest."

"That's true, John. I know I often fall short of what a Christian should be."

"I'm sure that you and the children have not seen Christ in me to-day. If I'd remember to be like my Master, I should not have been so cross with you, because you wanted to take your turn off this morning."

"And I shouldn't have snapped you up and been so vexed," interrupted Ann.

"Then I used Tom roughly because he worried me, and when he cried I boxed his ears, when a kind word would have made all right. There are plenty of things I should have done even to-day, if I'd acted up to the poor question."

"We'll try to begin afresh, John. You're quick and I get vexed. We've both a deal to learn. We must just pray that the children and our friends may see Christ in us."

"More than ever," came John, up early, and before he went off to work he asked that Christ might be seen in him that day. Ann did not forget that she too wished that Christ might be seen in her; and at breakfast the children were told how Christ might be seen in them, and they were cautioned to be kind and loving toward one another, and toward their companions.

Thus, throughout the family, tempers were quelled for Christ's sake and pleasant acts were performed for Christ's sake and John's sake.

"I've had the happiest day I ever spent," John remarked to his wife that evening. "I know I've long been a professor, but I have not shown by my behavior that I do really want Jesus to be seen in me."

"I'm sure it's been just the same with me," replied Ann.

"I know why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are not shining lights; we get

into the same tempers, and use the same sharp words, and do the same actions against the world, and so we bring reproach on ourselves."

"That's well said, John. I mean to ask myself every night 'Who has seen Christ in me to-day?' I know that I shall often have to tell God that I've failed, but Jesus will help me to be true to Him, and you know there is a text which says, 'I live, yet not I, but Christ that liveth in me.'

Dear reader, will you take this question home? "Who has seen Christ in me to-day?" —Friendly Greetings.

A LEGEND.

I read a legend of a monk who painted, in an old convent cell in days bygone, Pictures of martyrs and of virgins sainted, And the sweet Christ face with the crown of thorn.

Poor doubts! not fit to be a chapel's treasure!

Full many a taunting word upon them fell,

But the good about let him, for his pleasure,

Adorn with his solitary cell.

One night the poor monk mused: "Could I but render to the world a service?"

How like Christ as other painters do,

Were but my skill as great as is the master's?

Love that inspires me when His cross I view!

But no—'tis vain I toil and strive in sorrow;

What man so soon still less can be admired,

My life's work is all valueless—to-morrow,

I'll cast my ill-wrought pictures on the fire."

He raised his eyes, within his cell—O wonder!

There stood a Visitor—thorn—crowned was He,

And a sweet voice the silence rent asunder,

"I know no work that's done for love of Me."

And round the walls the paintings shone—

Replete with lights and colors to this world unknown,

A perfect beauty, and a hue transcendent,

That never yet on mortal canvas shone.

There is a meaning in the strange old story

Let none dare judge his brother's worth or need;

The poor intent gives to the act its glory,

The noblest purpose makes the grandest deed.

—Home Journal.

Feb. 21, 1883. Mr. T., a policeman

brought me a dog with your name on the collar. I will keep her for you, Call for her and pay charges. 290 State Street, Boston.

But he did not "keep" her. Poor old "Mag!" She had no notion of being arrested and put in "durance vile" while quietly walking the streets of Boston, and so she gave her lead ball, and the watchman, who comes early to start the fires, found her lying on the doorsteps.

But he did not "keep" her. Poor old "Mag!" She had no notion of being arrested and put in "durance vile" while quietly walking the streets of Boston, and so she gave her lead ball, and the watchman, who comes early to start the fires, found her lying on the doorsteps.

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MINISTERIAL ASSOCIATIONS.

UNION PREACHERS' MEETING.

The preachers of Lynn district and the southern portion of Dover district (N. H. Conference) were cordially received, and hospitably entertained by the pastor and people of the Ipswich church, Feb. 27 and 28. Twenty or more of the preachers from the two districts held an interesting, harmonious and profitable meeting. Conference lines were not recognized. Each brother was eligible for any appointment he might receive. Will Conference lines be set aside at the coming annual Conferences? Rumor says, "Yes, in some cases."

Rev. C. N. Smith, the pastor, called the meeting to order, and Dr. Thayer, presiding elder of Lynn district, was chosen president. Bros. C. F. Rice and S. C. Carey presented interesting essays on "Faith and Presumption," having reference in part to the much-discussed modern "faith cures." The subject was approached from different standpoints, yet the writers substantially agreed. "The Gift of Power—What? How obtained? Is it for all?" was ably discussed by Bros. D. Steele and D. W. Dowds. The former dwelt more particularly on "power," mentioning several obstructions, such as timidity, excess of gospel and too little of law, lack of piety, lack of the preacher's personal experience, lack of earnestness, fire, etc. Bro. D. argued that "power" is all in the ordinary sense, and may be obtained by true repentance, strict obedience, consecration and faith. An exegetical essay was read by Bro. J. F. Spaulding, on Matt. 4: 1-11. He took the ground that the narrative of Christ's temptation is one of actual facts that occurred. He gave an able exposition.

In the commodious and beautiful audience-room in the evening, Bro. G. F. Eaton preached an excellent sermon on "Life Viewed as a Probation," taking his text Psalms 16: 11. Wednesday morning Bro. G. A. McLaughlin discussed "The Present Needs of the Church." Bro. W. J. Hambleton followed on the same topic. The subject was ably presented and many points of interest were brought out. In the discussion participated in by a goodly number of brethren, the need of children attending the preaching services was emphasized. Let the little children come, even if restless.

By request of the meeting, Bro. F. K. Stratton read a well-prepared essay on the subject, "To what extent is it proper for a Methodist minister to introduce his own preferences for his appointment?" As might be expected, a lively discussion followed. In the afternoon an essay was read on "The Importance of Early Religious Culture, or Childhood in the Church," by Mrs. W. M. Ayres. Dr. Thayer gave an address on the same topic. Discussion was continued on this theme to the hour of adjournment.

The meeting and exchange of views among the brethren of the two districts was profitable. A committee was appointed to arrange for another meeting some time in June.

W. M. AYRES, Secy.

PORTLAND DISTRICT ASSOCIATION.

This Association met at Pine Street Church, Portland, Feb. 19. The opening sermon was preached in the evening by Rev. W. F. Holmes, of Alfred, from Acts 20: 22-24, in which he elaborated the theme, "Steadfastness of Devotion to Christ."

On Tuesday morning the Association was organized by the election of Rev. C. J. Clark, chairman, and Rev. J. M. Williams, secretary. The first paper was read by Rev. S. F. Wetherbee on the topic "Church Records; or What do they Consist? How and by Whom Kept?" This excellent paper ought to be published in full in the HERALD.

Rev. C. W. Bradley read a brief paper upon the "Duty of our Preachers in Relation to the Enforcement of the Sunday Law." The next paper was a keen, discriminating and logical discussion of the topic, "Healing by Faith," read by Rev. E. S. Stackpole. This paper deserves a much wider hearing, and the Association requested its publication in ZION'S HERALD.

Rev. E. L. Lathan, our South American missionary recently returned, gave us an excellent off-hand talk on the condition of the people of Aspinwall temporally, morally and spiritually. He found that the Romanists were not bitter against Protestantism, and in Panama a very strong anti-Catholic movement is in progress among the Catholics. The Gospel is the power at work.

C. A. STEPHOUSE.

of the two days was filled, and extended discussion of the later topics was not practicable for want of time.

J. M. WILLIAMS, Secy.

EASTERN CONNECTICUT MINISTERIAL ASSOCIATION.

This Association held a meeting in Colchester, Conn., Feb. 19-21. The weather proved fine throughout the meeting, so that good-sized audiences were able to be present at all the sessions, and especially in the evening to hear the sermons.

On Monday evening, Rev. F. C. Baker, of Greeneville, preached a spiritual sermon from Luke 5: 20: "When he saw their faith he said unto him, Man, thy sins are forgiven thee." The speaker made four points on "their faith," and then applied them to the church. It was an active faith: They brought their friend to Jesus. It was a persistent faith: They surrounded all difficulties and laid their helpless friend at Jesus' feet. It was a united faith: One man could not have done what these four did. It was, lastly, a victorious faith: God could not deny such a faith.

The sermon on Tuesday evening was preached by Rev. Walter Elia, of Hazzardville, from John 13: 35; subject, "The Marks of Discipleship are essential to the progress of Christianity." The preaching in both instances was inspiring and helpful to ministry and laity, but the most marked feature of the whole preachers' meeting was the praying. All the devotional exercises were attended by hallowed influences which were spiritually of great profit to the church. God seemed very near.

The discussions were more interesting than usual, and more care evidently had been taken in the preparation of the papers introducing them. Rev. J. H. James, of Danielsonville, not being able to present his paper was read by the secretary. Subject: "How can the Expenses of working our Itinerant System be Decreased without Impairing its Efficiency?" The positions taken by Bro. James started a lively discussion. He took conservative ground in regard to the itinerancy, but was radical in reference to the traveling expenses of Bishops, the office of presiding elder, and also the time limit in the itinerary.

Rev. H. M. Cole had a paper on "Faith Cure, its Scriptural Authority." The paper was orthodox, but not careful in defining the position of the author. Hence a part of the after discussion was a wordy combat against an imaginary foe. Bro. Cole bore such criticism with great equanimity. The discussion, however, had this excellent effect: To clarify many minds that had been muddled by the recent preaching of a fatid healer in a neighboring town.

Bros. Holden, Povey, Montgomery and Tinker gave fine extempore discussions on the subject, and the large audience thoroughly appreciated them.

Rev. Hugh Montgomery read a most carefully-written essay on "Our Duty toward the Papal Population of our Country and how best Performed." Bro. Montgomery believed that the Gospel should be preached to the Papists as their only hope of salvation, but prefers that every good Catholic should remain in his church and "leaven" the rest; not proselytizing, but emulation of Christian example.

Rev. S. Sprouts presented a more than ordinary paper as a review of "Pope's Theology." This paper was especially interesting to the young preachers, who heartily sympathized with Bro. Sprouts in all his positions.

Some of the elder brethren, partly from force of habit perhaps, undertook to discuss the work and the essay, but not having read the work, they could not intelligently criticize either, and were compelled to succumb. By a unanimous vote of the Association, Bro. Sprouts' paper will be published in ZION'S HERALD.

As for the rest of the papers on the programme, those presented were all good. A few failures on the part of those appointed to attend caused some trouble, but valid excuses were offered.

Rev. E. L. Lathan, our South American missionary recently returned, gave us an excellent off-hand talk on the condition of the people of Aspinwall temporally, morally and spiritually. He found that the Romanists were not bitter against Protestantism, and in Panama a very strong anti-Catholic movement is in progress among the Catholics. The Gospel is the power at work.

C. A. STEPHOUSE.

ROCKLAND DISTRICT MINISTERIAL ASSOCIATION.

This Association met at Pine Street Church, Portland, Feb. 19. The opening sermon was preached in the evening by Rev. W. F. Holmes, of Alfred, from Acts 20: 22-24, in which he elaborated the theme, "Steadfastness of Devotion to Christ."

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C. A. STEPHOUSE.

REV. WM. T. WORTH.

RECOMMENDS VEGETINE for Rheumatism and Sciatica.

FALL RIVER, Mass., May 13, 1879.

MR. H. R. STEVENS.—Dear Sir: For some year I have been at times, more troubled with sciatica than with rheumatism. I have suffered from sciatica for many years, and have had a great deal of trouble with it, and for this she labored and prayed. May her labor and prayer be not in vain!

She loved the church and its ordinances, adhering closely to its tenets, teaching her children and grandchildren godliness and Methodism. The itinerant has, and does now, find the home a "Bible of palms," where he may rest and be refreshed. Her sickness was of some weeks' duration, but in its severity manifested a spirit of Christian courage.

I said to her one day: "Sister, you are almost over the river?" She replied: "Yes, I shall soon see Jesus and my children that are there, I shall wait for my husband and the rest of my children to come. I long to go." In her last hours she had a vision, as she expressed it: she saw a great light repeated three times, and about it she talked freely. Her last words were, "Home; I am ready for the home that Christ prepared, and for which she labored, she is gone. May her husband, who is a member of the church, and the children, all meet in heaven!"

W. B. BALDWIN.

Brown of Waldoboro. The chapel was filled with attentive listeners, and the presence of the divine Master was sensibly felt.

Although the drifting snows prevented the attendance of many brethren, our meeting has been one of much interest and profit. The hospitality of the good people of Union was abundant and Christian harmony and fellowship perfect. Rev. S. H. Beale, the pastor, is abundant in labors for the welfare of the community.

SUGAR RIVER VALLEY MINISTERIAL ASSOCIATION.

This Association met at Sunapee, N. H., Feb. 15. Bros. Jasper, Holman, Adams, Dorr, Keeler, Perkins, Nicklin and Harrison were present. A new constitution was framed and adopted, and the Association will henceforth be known as the "Sugar River Valley Sunday-school and Ministerial Association."

It is hoped that the admission of the laity into the Association will prove a mutual benefit, exciting a more general interest in all departments of church work, especially that of the Sabbath school. The presiding elder is president, the Claremont M. E. pastor, vice-president, J. L. Harrison, secretary, J. W. Adams, treasurer, and Dr. Currier, of Newport, recording secretary. There were also an executive committee of five appointed.

Sermons were preached by Revs. Harrison, Dorr and Jasper, on Wednesday, Thursday and Friday evenings. The attendance at these services was good, and a precious revival spirit pervaded all the meetings. A good number of young people sought and found the Saviour. During Thursday and Friday evenings were read and discussed. Bro. Holman also gave an interesting account of his work at Concord. We think all will agree that the occasion was a profitable one in every respect. It was voted to hold the next Association at Claremont the first week in June.

Obituaries.

Died, in South Lincoln, Mass., Jan. 2, MARY JONES, widow of the late James Jones, aged 87 years and 5 months.

Sister Treadwell was converted some five years ago, under the labors of Rev. M. C. Pendexter. From that time to the close of her life she was a faithful follower of her Lord. During about three months she was passing gently down to the "banks of the river." With great tenderness and care she looked forward to the time of her departure. Her resignation seemed complete, and as the end drew near she longed to "depart and be with Christ." Her earthly prospects were fair, and this life had many attractions for her, but the heavenly attraction was stronger. Her many excellent qualities of heart and mind greatly endeared her to a large circle of friends, who sincerely mourn her early departure. She tenderly exhorted many of her unconverting friends to meet her in heaven. Her soul was peaceful and triumphant, and her memory is blessed.

S. D. BROWN.

ANNE M. TREADWELL died in Naples, Me., Sept. 24, 1882, aged 22 years, 11 months.

Sister Treadwell was converted some five years ago, under the labors of Rev. M. C. Pendexter. From that time to the close of her life she was a faithful follower of her Lord. During about three months she was passing gently down to the "banks of the river." With great tenderness and care she looked forward to the time of her departure. Her resignation seemed complete, and as the end drew near she longed to "depart and be with Christ." Her earthly prospects were fair, and this life had many attractions for her, but the heavenly attraction was stronger. Her many excellent qualities of heart and mind greatly endeared her to a large circle of friends, who sincerely mourn her early departure. She tenderly exhorted many of her unconverting friends to meet her in heaven. Her soul was peaceful and triumphant, and her memory is blessed.

W. BALDWIN.

Died, in Lawrence, Mass., Jan. 6, 1883, CLARA OTIS, wife of Nathaniel Otis, and daughter of Jesse and Martha Vose, of Kingfield, Me., aged 35 years and 9 months.

Sister Otis naturally had a kind heart, but after Christ had taken possession; it was still more kind and sympathetic. She was a true saint herself, a comforter of the sick, a comforter to the bereaved, a loving daughter, and a dutiful and loving wife. She was ready to help in every good cause. She gave her heart to the Saviour some four years ago, under the labors of Rev. E. S. Stackpole. She joined the M. E. Church, lived well, submitted to the call of the Master to come up higher, and has gone to join her mother in heaven, who passed on a few months before. She leaves a husband and infant daughter to mourn their loss. May God comfort and sustain them!

J. R. MASTERMAN.

KIDNEY-WORT, as a SPRING MEDICINE.

When you begin to lose appetite; — have a headache, a pain in your side, back, and shoulders; — to toss about at night in restless dreams; — wake in the morning with a foul mouth and furred tongue; — feel disinclined to go about your business, heavy and body oppressed in mind; — kidneys sore, head and furred tongue; — eyes red, swollen and itchy; — nose and throat raw and sore; — when you urine gets scanty or high colored; — to suffer with constipation, diarrhea, or indigestion; — have a pasty, yellow face, dull eyes, and a bloated skin; — or all or these common complaints will certainly be evidences that your liver is disordered, torpid, or perhaps diseased. A bottle of Kidney-wort, under such circumstances, a prince will do you no harm.

Barb. assert that physicians have come to possess less frequently they frequently merit. The cause of this consists of popular skepticism in, in the main, to be found in the fact that charlatans of kidney-wort do not always cure.

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THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, March 6.

The tunnel disaster has thus far cost the N. H. and N. Y. Central road \$100,000 on account of persons killed or injured.

U. S. Treasurer Gilligan has tendered his resignation, to take effect April 1.

Columbia College is to have an "Annex" for lady students.

The Old Colony, and Boston, Clinton, Fitchburg, and New Bedford roads are to be consolidated.

For the first time since Buchanan's administration, no extra session of either Congress or the Senate has been called.

The Revenue and Tariff bill enacted by the recent Congress provided for a reduction of at least \$74,000,000.

Wednesday, March 7.

A severe gale is reported from the British coast.

Superintendent Kendrick, of the Old Colony Road, has been appointed General Manager of the new consolidated road.

A woman has been elected town clerk of Rutland, Vt.

The Malagasy ambassadors have arrived in Washington.

The Erie Road has leased the New York, Pennsylvania and Ohio Road.

Mr. Henry Winkley has added \$10,000 to his previous gifts to Andover Theological Seminary.

Thursday, March 8.

In the Star-route trial yesterday, Congressman Bellord was put on the stand, and for failure to respect the court, was fined \$100.

The will of the late Henry Seydel of Philadelphia bequeaths about a million dollars for educational and charitable purposes.

A New York family hotel was burned yesterday; two ladies were suffocated; pecuniary loss, about \$10,000.

Sir William Armstrong, the great English gun maker, has given at different times to the city of Newcastle sums aggregating \$70,000.

The new Postal law makes provision for "postal notes" for the transmission of small sums through the mails at small expense.

Mr. Nathaniel Thayer, the financier and philanthropist of this city, died yesterday in the 75th year of his age.

Friday, March 9.

A Yale graduate, Mr. A. E. Kent of San Francisco, has given his alma mater \$60,000 for a chemical laboratory.

The Hyde Park (Mass.) town hall was burned yesterday, loss about \$25,000; also the German Lutheran Church at Logansport, Ind., valued at \$32,000.

The severest gale for twenty years is reported from St. John, N. F.

Insurance Commissioner Clark of this State has been removed by Gov. Butler.

Many vessels have been crushed by the ice in Long Island Sound.

Several fairs occurred yesterday in Mount Pleasant, with liabilities ranging from \$10,000 to \$40,000.

Gov. Robie and staff and Maj. Gen. Chamberlain and staff were accorded a brilliant reception at Bangor last night by the officers and members of the Second Regiment M. V. M.

Saturday, March 10.

The Mississippi overflow has caused heavy losses and much suffering in the southwest.

Twenty-five persons perished by the loss of the steamship Navarre which founded in a gale on Thursday between Copenhagen and Leith, England.

Fifty-six houses were burned in Porcaria, Spain, yesterday; one woman perished and several persons were severely injured.

The Vernon Farm Machinery building at Bellows Falls, Vt., has been burned; loss \$70,000.

Ex-Governor Banks has been reappointed U. S. Marshal at Boston.

Monday, March 12.

Prince Gortschakoff, chancellor of the Russian Empire, is dead.

The steamer "City of Chester" of the Inman line, from Liverpool to New York, is reported at sea in a gale on Wednesday, with a broken shaft. There were 29 passengers on board.

Reports from the flooded districts indicate great destruction of property and much destruction.

Eleven men were burned to death in a Black Hills mining camp on Saturday night.

USEFUL AND ARTISTIC CROCKERY. — The Boston correspondent of the *Hingham Journal* (ailways interesting) writes as follows, under the heading "Changes of Fashion."

In no instance of change in fashion of household furnishings has the contrast been so marked as in crockery ware, although walls, ceilings, curtains and furniture coverings have changed from light to dark shades. White is cold, snowy and cheerless, and colors, if harmonized, are very effective in interior decorations. The Centennial World's Fair, in Philadelphia, marked this change from white to colored and as one of the managers of the fair said: "The review of the old blue will be crockery ware by Miss Southwick, who had charge of the New England kitchen, awakened an extraordinary interest in that article, and many women, who saw the quaint old table ware of their grandmothers' day, could hardly rest without seeing some specimens. The resources of Miss Southwick were severely taxed to supply even a single plate, cup or saucer to take home as a souvenir. She received her supply from Jones, McDuffie & Stratton, of Boston, who fortunately had stock of that popular ware. The handsome exhibits of London pottery displays, exciting admiration for decorated table crockery, which has steadily increased and displaced the old white crockery. The great demand for these goods encouraged the dealers to carry stocks of the decorated patterns so long in use in Europe, and to-day they make a specialty of them. Competition among the great potteries of Staffordshire has reduced prices of the attractive printed sets, now so much in use, down almost to the value of ordinary white ware.

With pleasure we call the attention of our readers to the advertisement of Messrs. Kimball Bros. of this city. They are among the oldest and most reliable carriage manufacturers in New England. All who desire a good harness or a nice carriage, can feel sure that they can get them by purchasing of this firm.

EUROPEAN TRAVEL. — Persons contemplating a trip to Europe, or any other part of the Globe, either alone or with excursion parties, will find it to their advantage to investigate the numerous facilities offered by

THOS. COOK & SON, the renowned Excursion Managers, of 261 Broadway, New York.

Full particulars of their arrangements will be mailed free, on application, to any one interested.

Note.—Thomas Cook & Son carry out all arrangements through their own contractors and employees, and never transfer liability to sub-contractors, or other persons, under any circumstances.

BEATTY'S ORGANS AND PIANOS. — Although a very young man still, Mayor Bowker, the famous builder of musical instruments in Washington, New Jersey, has attained a high position and conspicuous success among the most noted of American manufacturers. He has not only established a great business by which he furnishes thousands of pianos and organs every year of a superior character at exceptionally low prices, but has contributed in a conspicuously public manner to the building up of a thriving and busy community. He is one of the most liberal advertisers of the day, and to this source much of his success is due. Read his new advertisement in another column and forward him an order for one of his best cabinet organs.

The Old Colony, and Boston, Clinton, Fitchburg, and New Bedford roads are to be consolidated.

For the first time since Buchanan's administration, no extra session of either Congress or the Senate has been called.

The Revenue and Tariff bill enacted by the recent Congress provided for a reduction of at least \$74,000,000.

Wednesday, March 7.

A severe gale is reported from the British coast.

Superintendent Kendrick, of the Old Colony Road, has been appointed General Manager of the new consolidated road.

A woman has been elected town clerk of Rutland, Vt.

The Malagasy ambassadors have arrived in Washington.

The Erie Road has leased the New York, Pennsylvania and Ohio Road.

Mr. Henry Winkley has added \$10,000 to his previous gifts to Andover Theological Seminary.

Thursday, March 8.

In the Star-route trial yesterday, Congressman Bellord was put on the stand, and for failure to respect the court, was fined \$100.

The will of the late Henry Seydel of Philadelphia bequeaths about a million dollars for educational and charitable purposes.

A New York family hotel was burned yesterday; two ladies were suffocated; pecuniary loss, about \$10,000.

Sir William Armstrong, the great English gun maker, has given at different times to the city of Newcastle sums aggregating \$70,000.

The new Postal law makes provision for "postal notes" for the transmission of small sums through the mails at small expense.

Mr. Nathaniel Thayer, the financier and philanthropist of this city, died yesterday in the 75th year of his age.

Friday, March 9.

A Yale graduate, Mr. A. E. Kent of San Francisco, has given his alma mater \$60,000 for a chemical laboratory.

The Hyde Park (Mass.) town hall was burned yesterday, loss about \$25,000; also the German Lutheran Church at Logansport, Ind., valued at \$32,000.

The severest gale for twenty years is reported from St. John, N. F.

Insurance Commissioner Clark of this State has been removed by Gov. Butler.

Many vessels have been crushed by the ice in Long Island Sound.

Several fairs occurred yesterday in Mount Pleasant, with liabilities ranging from \$10,000 to \$40,000.

Gov. Robie and staff and Maj. Gen. Chamberlain and staff were accorded a brilliant reception at Bangor last night by the officers and members of the Second Regiment M. V. M.

Saturday, March 10.

The Mississippi overflow has caused heavy losses and much suffering in the southwest.

Twenty-five persons perished by the loss of the steamship Navarre which founded in a gale on Thursday between Copenhagen and Leith, England.

Fifty-six houses were burned in Porcaria, Spain, yesterday; one woman perished and several persons were severely injured.

The Vernon Farm Machinery building at Bellows Falls, Vt., has been burned; loss \$70,000.

Ex-Governor Banks has been reappointed U. S. Marshal at Boston.

Monday, March 12.

Prince Gortschakoff, chancellor of the Russian Empire, is dead.

The steamer "City of Chester" of the Inman line, from Liverpool to New York, is reported at sea in a gale on Wednesday, with a broken shaft. There were 29 passengers on board.

Reports from the flooded districts indicate great destruction of property and much destruction.

Eleven men were burned to death in a Black Hills mining camp on Saturday night.

USEFUL AND ARTISTIC CROCKERY. — The Boston correspondent of the *Hingham Journal* (ailways interesting) writes as follows, under the heading "Changes of Fashion."

In no instance of change in fashion of household furnishings has the contrast been so marked as in crockery ware, although walls, ceilings, curtains and furniture coverings have changed from light to dark shades. White is cold, snowy and cheerless, and colors, if harmonized, are very effective in interior decorations. The Centennial World's Fair, in Philadelphia, marked this change from white to colored and as one of the managers of the fair said: "The review of the old blue will be crockery ware by Miss Southwick, who had charge of the New England kitchen, awakened an extraordinary interest in that article, and many women, who saw the quaint old table ware of their grandmothers' day, could hardly rest without seeing some specimens. The resources of Miss Southwick were severely taxed to supply even a single plate, cup or saucer to take home as a souvenir. She received her supply from Jones, McDuffie & Stratton, of Boston, who fortunately had stock of that popular ware. The handsome exhibits of London pottery displays, exciting admiration for decorated table crockery, which has steadily increased and displaced the old white crockery. The great demand for these goods encouraged the dealers to carry stocks of the decorated patterns so long in use in Europe, and to-day they make a specialty of them. Competition among the great potteries of Staffordshire has reduced prices of the attractive printed sets, now so much in use, down almost to the value of ordinary white ware.

With pleasure we call the attention of our readers to the advertisement of Messrs. Kimball Bros. of this city. They are among the oldest and most reliable carriage manufacturers in New England. All who desire a good harness or a nice carriage, can feel sure that they can get them by purchasing of this firm.

EUROPEAN TRAVEL. — Persons contemplating a trip to Europe, or any other part of the Globe, either alone or with excursion parties, will find it to their advantage to investigate the numerous facilities offered by

Our Citizens desire no notoriety, but are always ready to proclaim the truth.

Mrs. GEO. DAWLEY of 76 Knight Street, Providence, R. I., relates to our reporter her experience with the wonderful curative properties of what is destined soon to be the standard and leading specific of the whole wide world, for kidney and liver diseases, etc. Mrs. D. says:

"Early last spring I was severely afflicted with early stages of kidney and enlargement of the liver, and the kidney disease came upon me so fast and sudden that before I was scarcely aware of the cause of my trouble I became badly bloated, and my body and limbs very much swollen, so that it was with great difficulty and severe pain that I was able to walk any. I became dreadfully troubled by being short-breathed, so that even a slight exertion would cause me to stop and catch my breath, and I was so fatigued when I tried to walk that I could not do any good purpose, until at about the time when I was freed out and somewhat disengaged and almost disengaged with clues and doctors, a relative and highly esteemed friend persuaded me to try Hunt's Remedy. I do not take it a few days ago, and am happily disengaged by the result, for before I used a bottle of it I had to walk with a cane, and was unable to walk for a week, but now I can walk without a cane, and am able to go about my house-work comfortably and easily. Hunt's Remedy has certainly done wonders for me."

MRS. GEO. DAWLEY."

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